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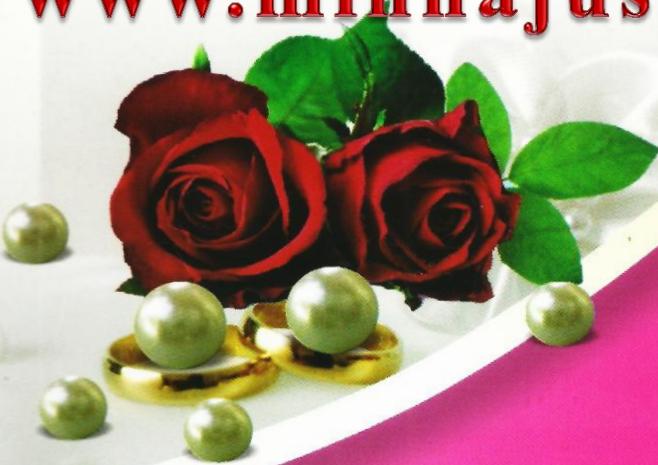
Nikaah aur kamyab shadi shuda zidagi se mut'aliq  
Islami Usool-o-Hidayaat par mushtamil  
aik mufeed aur ma'loomati kitab

# Shadi kioh aur kaise?

Taleef

Hafiz Muhammad Sajid Usaid Nadvi

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Maktabah Al-faizi  
Mehdipatnam, Hyderabad

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*Nikaah aur kamyab shadi shuda zidagi se mut'aliq  
Islami Usool w Hidayaat par mushtamil  
aik mufeed aur ma'loomati kitab*

# *Shadi kion aur kaise?*

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## Apni baat

*Shara'ai nikaah aur kamyab izdewaji zndagi ke ta'alluq se Islami aadaab aur ahkaam par mushtamil yeh aik mukhtasar kitaab aapke haton mein hai, nikaah na sirf yeh ke aik baalig aur zehni aur jismani ae'tebat se sehatmand insan ki fitri aur paidayeshi zarurat hai balke ye uski samaji awr deeni zarurat bhi hai, nikah ke bagair insan ka ik muhazzab aur samani makhlooq ki haisiyat se zameen par zndagi guzarna mumkin nahi.*

*Islam mein nikaah ko bahut ahmiyat di gayi hai, Islam ne nikah se muta'alliq har pahlu se apne manne walon ki rahnumayi ki hai, usne nikah ki takeed aur targheeb ke sath uske liye aise usool aur zabte aur hidayat w aadab muqarrar kiye hain jin se nikah ka amal aasan ho jaye sath hi uski bonyad par mard w aurat ke darmiyan qa'im hone wale ta'alluq w mahabbat ko mazbooti aur dawam mile.*

*Afsos ki baat hai ke aaj Ummat ki aksariyat ne nikaah ke ta'alluq se shara'i aadab aur ahkam se kinara kashi aur aeraz w be tawajjuhi ka rawayya apna rakha hai, nateejeh ke taur par nikah ka amal na sirf ye ke aaj mushkil tar ho gaya hai balke nikah ke zari'e wajood mein aane wala rishta bhi napaydari ki soorate haal se dochar hai, mu'ashare mein talaq ki as qadar kasrat hai ke Allah ki panah.*

*Main ne yeh kitab is maqsad se tarteeb di hai ke woh is silsile mein logon ki rahnumayi aur shadi ke ta'alluq se mu'ashare mein raah pa gayi kharabiyon aur kamzoriyon ki islaah ka zari'a bane, main ne poori koshish ki hai ke koi be daleel aur gair mustanad baat kitaab mein na aaye, aga insan hone ke nate kahein*

aisa ho gaya ho to ba zauq hazraat rahnumayi farma  
kar shukriye ka mauqa dein ,Allah ta'ala se du'a hai ke  
woh is kitaab ke nafa' bakhsh aur ebrat w hidayat ka  
zari'a banaye Aameen.

Muhammad Sajid Usaid Nadwi

Nazim:Jamia Hafsa (raz)lil banat Quila Golkunda.

W Imaam w khateeb Masjid Taqwa Tolichowki ,Hyd.

9/10/2015

## Nikaah kion?

### Nikaah kia hai?

*Insaani samaaj mard aur 'aurat se wajood mein aata hai, mard ke sath 'aurat ko is liye paida kia gaya ke dono ke milaap se insaani nasl aage badhe, isi maqsad se dono ke darmiyan padaishi taur par aik doosre ki taraf kashish aur khinchao rakha gaya hai. isi fitri kashish ki bina par baligh hone ke sath hi yeh dono aik doosre ki zaroorat mahsoos karte hain aur aik doosre se sukoon hasil karna chahte hain.*

*Insaanon ki tarah doosre jaandaron mein bhi ye jinsi kashish payi jati hai, phir sawaal yeh hai ke is baare mein insaanon ko doosre jaandaar se kia cheez alag karti hai? is ka jawaab ye hai ke mard aur 'aurat ke darmiyaan jo jinsi aur shahwaani (sexual) khahish rakhi gayi hai us ki takmeel ke do raaste the:*

*Aik ye ke un ko is baat ka ikhtiyaar dia jaye ko woh aazaadi ke saath jis tarah chahen apni jinsi piyaas bujhayen aur apni khahish poori karen.*

*Doosra raasta yeh tha ke aik mazboot aur shareefana nizaam ke zariye aik mard aur aurat ko aik doosre se jodh dia jaye aur is khahish ki takmeel ka mauqa dia jaye.*

*Har aqlmand Aadami yeh faisala karsakta hai ke pahli soorat doosre jaanwaron ke la'iq to ho sakti hai lekin insaanon ke munaasib bilkul nahi, isliye ke insaan sirf aik haiwaan hi nahi balke woh aik samaaji makhlooq bhi hai, aur is haisiyat ki bina par us ke kandhon par faraiz aur zimmedariyan daali gayi hain, in zimmedarion ki adayegi ke liye woh khaas mahaul aur makhsous*

qism ki tarbiyat aur dekh rekh ka mohtaaaj hai. aur uski ye mohtaaaji chand dinon ya ha hafton aur maheenon ki nahi, balke saalon tak baaqi rahne wali hai.

pahli soorat mein to bas aisa hogा ke mard thodi der ke liye mil kar aur lutf hasil karke alag hojaye aur is milne ke nateeje (hamal, paidayish aur doodh pilaane waghaira) ki saari zimedari akeli 'aurat ke sar aajaye.

zaahir si baat he ke aik akaili 'aurat in sari zimmedaroyon ko nibhane ke la'iq nahi ho sakti.

Is tarah insaani nasl ki hifaazat doosre raaste se hi mumkin hai, is liye ke is raaste se mard aur 'aurat ka mustqil ta'alluq qayim hota hai aur zimmeriyon ki taqseem ki bunyaad par donon bachche ki parwarish aur tarbiyat ki zimmedaari nibhate hain.

Islaami shari'at men mard aur 'aurat ke aazaadana milne ko "zina" qaraar diya gaya hai aur use badtareen jurm qaraar de kar us ke liye Aakhirat ki sakht saza ke saath sakht duyawi sazayen bhi muqarrar ki gayeen hain, agar zina kaar mard ya 'aurat shaadi shuda na ho to 100 kodhe aur aik saal ki jala watni ki saza hai , aur shaadi shuda hon to paththron se maar maar kar halaak kardene ka hukm hai.

Mard aur 'aurat ke shareefana tareeqe par aik doosre ke saath milne ka naam "Nikaah" hai, nikaah hi mard ke saath 'aurat ki paidaish ke maqsad ki takmeel ka zari'a hai.

Nikaah na sirf ye ke insaani nasl ki paidaish aur tarbiyat ka be khatar aur mahfooz zari'a hai balke us ke zari'ae mard aur 'aurat ke darmiyan jo mahabbat aur ta'alluq wajood mein aata hai woh apni misaal aap hai, Nabi (sallallahu alaihi wa sallam) ne farmaya hai:

"do aapas mein mahabbat karne walon ke liye shadi jaisi koi cheez nahi dekhi gayi"

(Sheeh Ibn Maja:1597)

## Insaan ki zindagi mein Nikaah ki ahmiyyat:

Nikaah insaan ki fitree zaroorat bhi hai aur samaaji zaroorat bhi ,isi tarah nikaah insaan ki deeni w shra'i zaroorat bhi hai,Nabi (sallalla hu alaihi wa sallam)ka farmaan hai:

"jab banda nikaah karta hai to uska aadha deen mukammal hojaata hai"

(Sunan Baihaqi, Al Saheeha:625)

aur isi hawale se Nabi(sallallahu alaihi wa sallam)ki ye Hadees bhi padhne ke qabil hai,Aap ne farmaya:

"tum mein se aik ki sharmgaah mein Sadaq hai"

Sahaba(razi Allah anhum)ne arz kia:

"ae Allah k Rasool! ham apni shahwat poori karen aur us par hamen sawaab se nawaza jaye?"

Aap(sallallahu alaihe wa sallam)ne farmaya:

"batlayo!agar aadmi apni sharmgaah haraam jagah istemaal kare to kia woh gunahgaar nahi hoga?isi tarah jab woh use halaal jagah par istemaal kar raha hai to woh ajr ka mustahiq hoga"

(Bukhaari:5354:Muslim:1628)

## Nikaah aur Islaam:

Islaam ne nikaah ya doosre lafzon men shadi shuda zindagi ko bahut ahmiyat di hai,is ka andaaza is baat se kia ja sakta hai ke Islaam ne na sirf ye ke nikaah ki targheeb wa takeed ki hai balke use aasaan se aasaan tar banaane ke sath un tamaam baaton ko bhi door karne ka poora ehtemaam kia hai jin se nikaah ki raah mein rukaawat paida ho.

## Nikaah ka shra'ai hukm:

Nikaah Nabiyon aur Rasoolon(alailhemussalam)

ki intehayi takeedi sunnaton mein se aik hai, Allah ta'ala ka irshaad hai:

"ham ne aap se pahle bahut se Rasool bheje aur ham ne un sab ko beewi aur bachchon wala banaya tha"(Al Ra'd:28)

is sisile mein Nabi(sallallahu alaihe wa sallam) ka irshaad hai:

"chaar baaten Rasoolon ki Sunnaton mein se hain, khushboo istemaal karna, nikah karna, miswaak karna aur haya"

(Ahmed 5/412)

isi tarah Aap (sallallahu alaihe wa sallam) ne farmaya:

"nikaah mera tareeqa hai, jisne mere tareeqe par Amal na kia woh mujh se nahi, shadi karo kionke mein tumhari kasrat ke baa'is (doosri) Ummaton par fakhr karunga" (Sheeh Ibne Maja:1456)

Jo shaks nikaah ki qudrat rakhta ho aur use burayi mein padhne ka khatra mahsoos ho raha ho uske liye nikaah karna farz hai 'isliye ke zina haraam hai, isi tarah woh saari cheezen jo zina ka sabab banen haraam hungi, to jo shaks apne baare mein zina mein padhne ka khatra mahsoos kar raha ho us ke liye zaroori hai ke woh khud se is khatre ko door kare, agar iska door karna nikaah hi se mumkin ho to phir nikaah karna us ke liye wajib hoga'. (Assailuljarrar Imaam shaukani 3/243)

Aur jo shaks nikaah ki khahish ke bawajood nikaah karne se qaasir aur 'aajiz ho use rozon ki pabandi karni chahiye, Sayyaduna Ibne Mas'ood (Razi Allah anhu) se riwayat hai, Nabi(sallallahu alaihe wa sallam) ne farmaya:

"Ae naujawanon ki jama'at tum men se jise nikaah karne ki isteta'at ho use nikaah karlena chahiye, kionke nikaah nazar ko jhukaane wala aur sharmgaah ko mahfooz

karne waala hai aur jise isteta'at na ho us  
ke liye roze ka ehtemaam zaroori hai, isliye  
ke roza us ke liye dhaal hai"

(Bukhari:5060, Muslim:1400)

### Nikaah aur Salaf e Saleheen(R):

Shari'at ki taraf se nikaah ki khaas takeed w targh-eeb ki bina par buzragane salaf nikaah ko badhi ahmiyat dete the aur ghair shadi shuda zinadgi ko badhi zillat w haqaarat ki nigah se dekhte the, Sayyaduna Abdullah bin Abbas(R) farmate hain:

"bhaiyo! nikaah karlo, kionke shaadi shuda zindagi ka aik din ghair shadi shuda zinadagi ki itne aur itne barson ki 'ibaadat se behtar hai"

Sayyaduna Abdullah bin Mas'ud kahte hain:

"agar meri zindagi ke sirf das roz rah jayen tab bhi main shadi karlena pasand karunga, take ghair shadi shuda haalat mein Rab ko munh na dikhaun"

(Tohfatul 'aroos page:56,34)

Sayyaduna Shaddad bin Aous (R) farmate hain:

"meri shadi ka intezam karo, kionke Nabi (sallallahu alaihe wa sallam) ne mujhe wasiyyat ki hai ke main ghair shadi shuda haalat mein Allah se mulaqaat na karun"

(Akhkamul Qur'an Jassas 3/354)

Mashhoor Tabe'ai Sayyaduna Tawoos(r) farmate hain:

"naujawaan ki 'ibaadat us waqt tak mukam-mal nahi hoti jab tak ke woh nikaah na kar le" (Musannaf Ibne Abi Shaiba:4/127)

### Nikaah ke silsile mein wali aur samaaj ki zimmedaari:

Islaami shari'at ne na sirf yeh ke aik baaligh shaks ko

zaati aur shakhsia taur par shadi karne ki takeed ki balke samaaj ke zimmedaar afraad ko bhi is baat ki takeed ki ke woh ghair shaadi shuda logon ki shadi ki fikr karen, Qur'an e Majeed men Allah ta'ala ka irshad hai:

"tum mein se jo mard aurat be nikah hon unka nikah kardo aur apne naik bakht (momin) ghulaam ka bhi, agar woh muflis bhi honge to Allah t'ala unhein apne fazl se ghani banadega ,Allah t'ala kushaadgi wala aur ilm waala hai"

(Al Noor:32)

Aayat me khitaab ya to ladhki ke sarparaston se hai ke woh apni zere wilayat ladhkiyon aur ghair shadi shuda khawateen ki shadi ki tadbeer w sai karein, un ke liye rishton ki talash w justujoo mein lage rahan aur munasib uar shar'ee taur par qaabile qabool rishton ki farahami ke ba wajood un ki shadi mein takheer hargiz na karen, Nabi (sallallahu alaihe wa sallam) is Hadees se is zimmedaari ki nazakat aur ahmiyat ka andaza karna chahiye, Aap (sallallahu alaihe wa sallam) ne Farmaya:

"Tauraat men likha hai ke jis shaks ki beti 12 saal ki umr (ya'ni bulooghat) ko pahunch gayi aur us ne uska nikah nahi kia aur woh gunaah ki murtakib hui to gunaah us ke walid par hogा"

(Shu'abul Eimaan: 113)

yahi wajah hai ke Sahaaba aur Salaf iska badha ehtemam karte the, mashhoor tabea'i Ahnaf bin qais (R) farmate hain:

"apne ghar ke kisi kone mein kisi azdahe ka wajood mujhe is baat se ziyada pasand hai ke ghair shadi shuda aurat ke liye us ke laiq mard ki taraf se paighaam aaye aur mein use rad kardun"

(Musannaf Ibne Abi Shaiba 4/127)

ya phir Aayat mein khitaab afraade umaat se hai aur  
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maqsood is baat ki takeed hai ke mu'ashra ke ghair shadi shuda afraad ko shadi ki targheeb di jaye, nikaah ke 'amal ko aasaan banaya jaye, us ki raah ki rukaawton ko door kia jaye aur nikaah ki khahish aur zaroorat rakhne wale afraad ka nikaah ke asbaab aur zaroori akharajaat ki farahami ke silsile mein hattal imkan t'awun w madad ki jaye, Nabi aur Sahaba wagharchum ke daur mein ghair shadi shuda logon ko shaadi ki targheeb aur unka mali t'awun karne ki baat 'aam thi.

Sayyeduna Buraid (R) se riwayat hai ke:

"jab Ali (R)ne Fatima(R) ke liye nikaah ka paighaam dia to Rasool (sallallahu alaihe wa sallam) ne farmaya: shadi ke liye waleema zaroori hai, is par Sa'd ne arz kia ke mere zimme itni aur itni makai hai"

(Musnad Ahmed 5/359)

Syyeduna Sa'eed bin Jubair (R) kahte hain:

"mujh se Ibn Abbas ne poocha kia tum ne shadi karli hai? main ne kaha nahi, to unhone farmaya: to phir tum shadi kar hi lo isliye ke is ummat ke behtareen fard (Nabi sallallahu alaihe wa sallam) bahut si beewion wale the" (Bukhaari:5069)

Maisara rahimahullah kahte hain ke mujh se Imam ta'aus rahimahaullah ne kaha:

"tum shadi zaroor karlo warna mein tumse wahi baat kahunga jo Umar (R) ne Abuzzawa'air se kahi thi ke tu shadi ya to isliye nahi kar raha hai ke tu namard hai ya phir tu badkaar hai"

(Albayan wattabyeen 2/204)

**Ghareebi aur tangdasti rukaawat na bane:**

Surah Noor ki piche naql ki gayi Aayat mein farmaya

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gaya hai:

"agar woh muflis bhi honge to Allah t'aala  
unhen apne fazl se ghani kar dega"

Tafseer Ahsanul bayaan mein Hafiz Salahuddin Usuf  
is aayat ki tafseer mein likhte hain:

"ya'ni mahaz gurbat aur tangdasti nikaah  
mein mane' nahi hona chahiye ,mumkin hai  
nikah ke ba'd Allah t'ala unki tang dasti  
apne fazl se 'us'aat aur faraakhi mein badal  
de ,Hadees mein aata hai:teen shaks hain  
jin ki Allah zaroor madad farmaata  
hai:nikaah karne wala jo paakdamni ki  
niyyat se nikaah karta hai ,mukaatab  
ghulaam jo adayegi ki niyyat rakhta hai aur  
Allah ki raah mein jihaad karne  
wala(Tirmizi)"

Aik moqe' par Sayyeduna Abu Bakr (R)ne farmaya:

"Logo!tum Allah ke (nikaah karne ke)hukm  
ki ta'meel karo !us ke badle Allah t'ala apna  
(ghani banane ka)wa'da pura farmayega"

Isi tarah Sayyeduna Umar (R) ne farmaya:

"nikaah karo taake khushhaal bano"

(Tafseer Ruhul ma'ani 18/49)

Syyeduna Umar (R)farmaya karte the:

"mujhe us faqeer par ta'ajjub hota hai jo  
shadi karke apni muhtaaaji door karne ka  
saamaan nahi karta"

(Tafseer Taiseerurrahman 2/104)

Nabi (sallallahu alaihe wa sallam) ne bhi shadi ko  
maaldari ka sabab batalaya hai,farmaya:

"shadiyan karo auraten maal le kar  
aayengi"

(Musnad bazzar .Majma'uzzawaaid:4/255)

## Mardon keliye aik se zayid shadiyon ki ijaazat:

Islaam ne mardon ko aik se zayid shadi karne ki ijaazat di hai, Qur'an e Majeed mein Allah ta'ala ka irshaad hai:

"aurton mein se jo bhi tumhein achchi lagen tum un se nikaah kar sakte ho, do do ,teen teen char char se" (Al Nisa:3)

yeh ijazat us zaat ki taraf se hai jo Aleem aur Hakeem hai isliye ham soch bhi nahi sakte ke ye hikmat aur maslihat se khali hosakti hai? lekin ham apni zaheri nigaahon se dekhen to is ijaazat ke piche bahut se inferaadi aur mu'asharati maslehat mein aur maqaasid karfarman hain.

Un mein aik badha maqsad mard aur aurat ko bad kaari se bachana aur un ki jinsi zaroorat ki takmeel hai, ba'z mardon ki jinsi khahish tez hoti hai, ab un ke saamne do raaste hain, ya to woh badkaari ka raasta ikhteyar karein ya phir doosri aurat se shadi karen, aik shareef aur naik insaan ke liye doosra raasta hi pasandeeda ho sakta hai.

Aksar mulkon mein mardon ke muqable mein auraton ki ta'daad ziyada hoti hai, ta'daad ke is farq ke mukhtalif asbaab hain, is ke elawa jangon aur deegar mukhtalif qism ke hadisaat ka shikaar umooman mard hi hote hain.

Ab aisi soorate haal mein aik se ziyada shadiyon ki ijaazat na ho to yaqeeni taur par be hayayi phelegi, haraami aulaad ki kasrat hogi aur auratein samaj ke liye bojh bani rahengi.

kabhi aisa bhi hota hai ke shauhar se pahle hi beewi budhape ki wajah se ya kamzori w beemaari kiwaj- -ah se hambistari ki qabil nahi rahti, is soorat mein aik hal yeh hai ke mard zinaa kari w bad kaari ka raasta ikhteyaar karle, is ke elawa aik soorat ye hai ki mard

beewi ko talaaq dede aur doosri shadi kar le zahir hai ke aisa karna aurat ke haq mein achcha aur munaasib nahi hoga aur yeh use uski aulaad se juda karne ka sabab hoga.

mazeed ye ke aik aurat ko har maah Haiz ki aziyat w takleef se dochhaar hona padhta hai, wiladat ke ba'd woh nifaas ki muddat se guzarti hai aur phir hamal ka zamana bhi hai, Haiz w Nifaas ki halat mein ham- -bistari jahan gandagi ki baat hai wahein aurat ki zahni azyiat aur mard w aurat donon ki jismaani beemaari ka zariya bhi ban sakti hai, isi tarah hamal ka zamaan ba'z auraton ke liye hambistari se nafrat ka zamana hota hai, aisi tamaam halaton mein mard aur aurat ki pareshaani ka hal aik se zaid shadi hai.

Isi liye islaam ne aik se za'id shaadi ki ijaazat di, saath hi is soorat mein musawiyana bartaou aur aik sa sulook ki taakeed ki aur kaha:

"agar tumhein barabari na kar sakne ka khauf ho to aik hi kaafi hai" (Al Nisa:3)

Aur Nabi (sallallahu alaihe wa sallam) ka farmaan hai:  
"jis aadmi ke paas do beewiyan hon aur woh un ke saath insaaf aur barabari ka bartao na kare to qiyamat ke din is haal mein uthega ke us k jism ka aadha hissa jhuka hua hoga" (Abudawood:2133)

chaar se zayid ki soorat mein insaaf aur barabari chunke na mumkin tha, saath hi yeh ta'daad jinsi khahish ki takmeel ke liye kaafi thi is liye aik se za'id shadi ki ijaazat ko chaar tak hi mahdood kardiya gaya.

Ab raha yeh sawaal ke aurat ke liye aik se ziyada ki ijaazat kion nahi? to is ke jawaab mein Allamah Ibn alqayyim tahreer farmate hain:

"...agar aurat ko bhi chaar mardon ki bayak

waqt ijaazat milti to intezame aalam  
darham barham hojaata, nasab aur hasab  
gharat hojata, logon mein qatl aur gharat  
gari ka baazaar garm hota, balayen aur  
fitne phelte, woh ladhayiyan uthteen jo  
kabhi na dabtein, phir us aurat ka kia hashr  
hota jo chaar ke niche hoti aur khud un  
chaaron ka kaisa bura haal hota?"  
ba'z log kahte hain ke aurat ki shahwat  
mard se ziyada hoti hai, ye baat bilkul  
ghalat hai, shahwat ka sarchashma hararat  
hai aur aurat aur mard ki hararat ka farq  
zahir hai, ..zahir mein jo kuch nazar aata  
hai us ki wajah ye hai ke auratein faarigh  
hone aur nafqa ki zimmedaari na ho ne ki  
wajah se aur ba'z doosri kamzoori ki wajah  
se jazbaat ka shikaar ho jati haim aur apne  
nafs par qaabu nahi rakh pateen hain" (ae'  
la mul mo'aqqe'een urdu vol:1 page 372 ,373)

Is daur ke bahut se jinsiyat ky mahireen ki tahqeeq ne  
yah wazeh kardia hai ke aik se za'id shaadi ke sisile  
mein Islaam ne mard aur aurat ke darmiyan jo farq  
rakha hai wo un donon ki fitrat ke bilkul muta- -biq  
hai, cunanche aik mahir jinsiyat Edward hartman ka  
bayaan hai:

"mard ka fitri rujhaan aik se zaid shaadi ki  
taraf hia , aurat fitratan aik shadi chahti hai"  
( Marriage commissin report P:2.8)

Aik aur mahire jinsiyat Dr.Mareer likhte hain:

"aurat fitratan aik shauhar chahti hai jabke  
mard mein aik se ziyad ka rujhaan paya  
jaata hai" (Conduet and its disorders  
biologicaly considerd P:292.293)



# Nikaah kaise?

## intekhaab se le kar waleema ki da'wat tak

Nikaah ka irada rakhne wale ke liye zaroori hai ke saathi ke intekhaab aur nikaah ke in'eqaad ke silsile mein un hidayaat aur aadaab ka lihaaz kare jo is sisile mein shari'at ki taraf se muqarrar kiye gaye hain, taake nikaah ki barkatein poori tarah haasil ho saken.

## Mushrik mard aur aurat se nikaah:

Shareek e hayaat ke intkhaab ke liye uska musal-maan aur tauheed wala hona zaroori hai,mushrik mard aur aurat se nikaah haraam hai,Allah t'ala ka irshaad hai:

"aur shirk karne wali aurat se jab tak woh eemaan na layein nikaah na karo,eimaan wali laundi bhi shirk karne wali aazaad aurat se behtar hai agarache woh tumhein achchi lage aur shirk karne wale mardon ke nikaah mein apni auraton ko na do jab tak wo eimaan na le aayen ,eimaan wala ghulaam azaad mushrik se behtar hai agarache mushrik tumhein achcha lage,yeh (mushrik)log tumhein Jahannam ki taraf bulaate hain jabke Allah apne hukm se tumhein Jannat aur maghfirat ki taraf bulaata hai" (Al Baqra:221)

## Zinaakar mard aur aurat se nikaah:

Jis tarah mushrik mard w aurat se nikaah ja'iz nahi usi tarah zinakaar mard w aurat se bhi shadi karna ja'iz nahi,Allah ta'aala ka irshaad hai:

"Zaani mard sirf zaani ya mushrik aurat se

nikaaah karta hai aur zaani auat sirf zaani ya  
mushrik mard se hi nikaah karti hai aur ye  
(nikaah)musalmaanon par haraam kia gaya  
hia" (Al Noor:3)

Sayyeduna Mursid bin abi Mursid Ghanawi (R) ne aik  
badkaar aurat ('Anaaq) se shadi ka izhaar kia to  
Rasoolullah(sallallahu alaihe wa sallam)ne farmaya:  
"us se nikaah na kar"(Abu dawood:2051)

Isi tarah Syyeduna Abdullah bin Amr bin 'Aas (R) se  
riwayat hai:

"aik musalmaan ne umme mahzool naami aik  
badkaar aurat se nikaah ke liye Aap (sallalla-  
-hualaihe wa sallam) se ijaazat chaahi to  
Aap ne isi mazkoora aayat ki tilawat farma kar  
use aisi aurat se nikaah karne se mana'  
kardia" (Ahmed 2/158)

## Muhrim 'auraton se nikaah:

Mushrika aur zaaniya auraton ke elaaawah un auraton  
se bhi nikaah haraam hai jinhein shari'at mein  
"muharramaat" qaraar diya gaya hai, muharr- -amaat ki  
do qism mein hain (a)abadi muharramaat aur (b)'aarzi ya  
sababi muharramaat.

## Abadi muharramaat:

Abadi muharramaat se muraad woh auratein hain jin  
se hamesha ke liye nikaah karna haraam hai, abadi  
hurmat ke asbaab teen hain 1)nasab, 2)raza'at aur  
3)musaharat.

### 1.Nasabi muaharrmaat

- ☆....Ummahaat(mayein)in ke saath naniyan aur  
parnaniyan,isi tarah daadiyan aur pardadiyan bhi  
shaamil hain.
- ☆...Banaat:(baitiyan)is mein potiyan, nawasiyan aur  
unki baitiyan shamil hain.

- ☆...Akhawaat:(bahnein)sagi aur sauteli dono.
- ☆...Ammaat:(phoophiyan)is mein baap ki phoophiyan aur khalaayen dakhil hain.
- ☆...Khaalaat:(khaalaayein)is mein maan ki khaalayen aur phoophiyan dakhil hain.
- ☆...Bhatijiyan: haqeeqi,allati(baap ki taraf se) aur akhyaafi(maa ki taraf se) teenon qism ke bhaiyon ki baitiyan aur phir unki baitiyan aur nawaasiyan dakhil hain.
- ☆...Bhanjiyan:teenon qismon ki bahnon ki baitiyan aur nawaasiyan.

## 2.Raza'ai muaharrmaat:

Kisi bachche ko Doodh pilaane par aurat ki hasiyat us ki maan ki ho jaati hai, is bunyaad par woh saare rishte haraam ho jaate hain jo nasab ki bina par haraam hote hain, jaisa ke Nabi(sallallahu alaihe wa sallam) ka irshaad hai:

"doodh peene se hurmat usi tarah saabit hoti  
hai jis tarah khoon (ke rishte) se hurmat  
saabit hoti hai" (Bukhaari:5099)

Doosri riwayat ke alfaaz hain:

"Allah ta'ala ne raza'at se bhi un rishton ko  
haraam kar dia hai jinhein nasab ki wajah  
se haraam kia hai" (Tirmizi:1146)

Doodh peene se hurmat us waqt saabit hogi jabke do saal ki umr ke andar aur paanch baar alag alag doodh pilaya gaya ho, Syyida Ayesha(R) farmati hain:

"Qur'aan e kareem mein yeh hukm naazil kia  
gaya tha ke das martaba doodh pilaane se  
hurmat saabit hogi lekin phir use paanch  
martaba doodh pilaane se mansookh kardia  
gaya aur phir panch martaba pilaane se  
hurmat saabit hoti yayan tak ke Rasoolu-

-llah(sallallahualaihe wa sallam) faut ho  
gaye aur mu'amala waisa hi raha"

(Muslim:2635)

### 3. Sasuraali muharramaat:

- ☆...Baap aur daada ki biwiyan.
- ☆...Biwi ki maan (daadi aur nani bhi)
- ☆...Biwi(jis se hambistari karli gayi ho)ki baiti.
- ☆...Baite ki biwi (bahu).

### Aarzi ya sababi muharramaat

In se muraad woh auraten hain jin se aarzi aur waqt  
sabab ki bina par nikaah durust nahi, aisi aurato ki  
tafseel is tarah hai:

☆...Biwi ki bahan(saali).  
☆...Biwi ki phuphi aur khaala, in se nikaah ki huramat  
Hadees se saabit hai, Nabi(sallallahualaihe wa sallam)  
ne irshad farmaya:

"aik mard ke nikaah mein phuphi aur bhatiji  
aur khala w bhanji ko jama' nahi kia ja  
sakta"(Bukhari:5109, Muslim:1408)

In teenon se us waqt tak nikaah ja'aiz nahi jab tak biwi  
aqd mein hai, agar use talaaq ho jaye, to iddat ke ba'd  
isi tarah uske inteqaal ke ba'd in se nikaah durust hai.  
☆...woh aurat jo kisi ke aqd mein ho, is se us waqt  
nikaah ja'iz hogा jabke ise talaaq ya khula ho jaye ya  
woh baiwa hojaye aur iddat guzaar le.

In tamaam auraton ke elaawa doosri tamaam auraton  
se nikaah ja'iz hai, albatta tarjeeh ke un pahluon ko  
saamne rakhna chahiye jo shara'i taur par matloob aur  
pasandeeda hain.

### Deendaar sathi ka intekhaab:

Unmein pahli baat yeh hai ke aurat/mard deendaar  
ho, Nabi(sallallahualaihe wa sallam) ka irshaad hai  
"aurat se nikaah chaar baaton ki bina par

kia jata hai,us ke maal ki bina par,us ke  
khaandan ki bina par,us ke husn w jamaal  
ki bina par aur us ke deen ki wahaj se pas  
tum deendaar aurat se nikah karke  
kamyabi haasil karo,agar aisa na karo to  
tumhare dono hath mitti aaye"

(Bukhari:5090,Muslim:1466)

Nabi(sallallahuhalaihe wa sallam) ka farmaan hai:

"sabse umda maal zikr karne wali zuban,  
shukr karne wala dil aur eeman wali biwi hai  
jo eeimaan ke sisile mein aadmi ki madad  
karne wali ho" (Tirmiz:3094)

Aik riwayat ke mutabiq Nabi(sallallahuhalaihe wa sallam)ne farmaya:

"tum mein se har aik ko ...aisi eeman wali biwi  
karni chahiye jo aakhirat ke mu'amale mein us  
ki madadgaar bane" (Ibne Maaja : 1856)

Deendaari ko intekhaab ka me'yaar banane ke sisile  
mein Nabi(sallallahuhalaihe wa sallam),Sahaba aur  
aslaaf ne hamare liye badhi umda amali misaalein  
chodhi hain, Nabi(sallallahuhalaihe wa sallam) ne apni  
phoophi ki beti syyeda Zainab bint Jahash ka nikaah  
apne aazaad karda ghulam Zaid bin Harisa se kia,  
chacha Zubair ki beti ka nikaah Miqdaad bin Aswad se  
kia jo aik habashi ghulaam the.(Fathul Bari:9/133)

Syyeduna Abdurrahaman bin Aaaf(R)ne apni bahan ki  
shaadi Bilal Habashi(R) se ki,Abuhuzaifa (R) ne apne  
bhai waleed ki beti ko aazad karda ghulam Salim(R) ko  
dia,isi tarah syyaduna Umar(R) ne apni sahebzadi  
Hafsa(R)ko Rasool()ke aqd mein aane se pahle Salman  
Farsi(R) par pesh kia tha.

Syyeduttabe'aeen Sa'eed bin Musayyib rahimahullah  
ne apni beti ka nikaah apne aik gareeb shagir Abu  
wida'a se kardia halanke ye unki woh beti thi jis ke liye

*khaleefa Abdul Malik ne apne bete Waleed ke liye  
nikaah ka pagham diya tha lekin Sa'eed rahimahullah  
ne use qabool nahi kia tha.*

*Jis tarah mardon ki yeh zimmedari hai ke woh naik  
biwi ka intekhab kare usi tarha aurat ke wali ki bhi  
zimmedari hai ke woh us ke liye ahl aur naik mard  
dhunde.*

*Nabi(sallallahu alaihe wa sallam)ne ummat ko us ka  
hukm dete huye aur deen w akhlaaq ke elaawa dusri  
cheezon ko me'yaar banane ke khatarnaak asaraat aur  
nuqsaanaat se aagah karte huye farmaya hai:*

*"jab tumhare paas koi aisa shaks nikaah ka  
paigham laye jiska deen aur akhlaq tumhen  
pasand ho to us se nikaah kar do, agar tum  
aisa na karoge to zameen mein fitna aur  
bahut fasaad hoga"* (Tirmizi:1084)

*Is mein koi haraj nahi ke aadmi apni bahan ya beti ka  
rishta naik logon par pesh kare, Umar(R)ne apni  
sahebzaadi ka rishta Abu Bakr(R) aur Usmaan (R)par pesh  
kia tha jaisa ke Bukhari mein riwayat maujood hai.*

### **Khubsoorat ladki ka inthekhab:**

*Intekhaab ke silsile mein asl to yahi hai ke deendari  
ko me'yaar banaya jaye lekin deendari ke sath agar  
zaheri husn bhi ho to ye sone par sohaga jaisa hai,  
Nabi(sallallahu alaihe wa sallam)ne achchi biwi ke  
awusaf mein aik wasf ye bhi bayaan farmaya hai:*

*"jise shauhar dekhe to khush hojaye"*

*(Ahmed 2/251)*

*fuqaha ne shadi ke liye khubsoorat aurat ke intekhab  
ko mustahab qarar dia hai taake miyaa aur biwi ke  
darmiyan muhabbat aur ulfat qayim ho aur aadmi  
khubsoorat biwi na hone ki wajah se doosri khubsoorat  
auraton ko dekh kar dil bardashta na ho.*

## Baakira(kunwari)aurat se nikaah:

Agar kisi maslihat aur zaroorat ka taqaza na ho to bakira (kunwari)aurat se nikaah karna behtar aur pasandeeda hai. Sayyeda Ayesha(R) se marwi he ke unhon ne Nabi(sallallahu alaihe wa sallam) se pucha:

"agar aap kisi wadi mein utrein.us mein aik darakht aisa ho jis se khaya ho aur aik doosra darakht ho jis se khaya na gaya ho.aap un mein se kis se apne ount ko khilana pasand karenge,aap ne farmaya us darakht se jis se khaya na gaya ho.us darakht se murad Ayesha(R)khud ko le rahi thein ke woh baakira thein."

(Bukhari:1953)

kunwari ladhki se nikaah mustahab isliye qarar diya gaya hai ke kunwari aurat ka dil kisi shaks ke saath laga nahi rah sakta jabke baiwa aur talaq shuda aurat ke dil mein apne pichle shauhar ka khayal ho sakta hai,jo mumkin hai is shauhar se be tawajjuhi ka sabab bane, Nabi(sallallahu alaihe wa sallam) ne farmaya:

"kunwari auraton se shadi karo isliye ke woh zaban ki ziyad meethi hoti hain, ziyada bachche paida kar sakti hain aur thodhi cheez par razi hojati hani"(Ibne Maja:1861)

## Ziyada bachche paida karne wali aur mahabbat karne wali aurat ka inthekhab:

Biwi ke intekhab mein is baat ka bi khayal rakhna chahiya ke woh ziyad bachche janne wali aur mahabbat karne wali ho,Nabi(sallallahu alaihe wa sallam)ka irshad hai:

"ziyada mahabbat karne aur ziyad bachche wali aurat se nikaah karo isliye ke Qayamat ke din main tumhari kasrat ki wajah se

*doosri ummaton par fakhr karunga"*  
(Abu Daud:2050)

## **Aulaad se mahabbat w shafqat karne wali aurat ka intekhab:**

*Isi tarah is baat ko bhi peshe nazar rakha jaye ke aurat ke andar bachchon se mahabbat w shafqat karne ki sifat ho,Nabi(sallallahu alaihe wa sallam)ka irshaad hai:*

*"Ount par sawar hone wali(yani Arab) auraton me sab se behtar woh hain jo bachche par meharbaan aur shauhar ke saaman ki ziyada hifazat karne wali hain"*

(Bukhari:1955)

## **Ham umr aur qareebi umr jodhe ka intekhab:**

*Qur'am w Sunnat mein aisi koi Nass nahi milti ke jis se shadi ke rishte mein bandhne wale mard w aurat ke darmiyan umr ki tahdeed ka pata chale ya mard ke liya apni umr se ziyad kam umr ki ladhki se nikaah ki muman'at ki baat samne aaye,lekin Allah ta'ala ka irshad hai:*

*"aur mardon par auraton ke waise hi haq hain jaise un par mardon ke hain"*

(Al baqra:228)

*aur mard w aurat ki umr mein bahut ziyada farq hone ki soorat mein is baat ka ghalib imkan he ke dono barabar taur par aik doosre ka haq ada na karskein aur un mein se kisi ke jazbaat aur khahishat ki takmeel poore taur par na ho is liya behtar yahi hai ke ham umr aur qreebi umr jodhe ka intekhab kia jaye, is sisile mein hamein is riwayat se bhi rahnumayi milti hai ke jab Faima (R)ke liye Abu Bakr w Umar (R)ne nikaah ka paigham diya to Nabi (sallallahu alaihe wa sallam)ne ye kah kar inkaar*

kar diya ke fatima kam umr aur choti hai.(Nasai:3223)

### Nikaah se pahle makhtooba ko dekhna:

Upar zikr ki gayi aur doosre shara'i bunyadon par kisi aurat ke intekhaab ke ba'd use nikah ka paigham dene se pahle dekh lena mustahab hai, nikah se pahle makhtooba(mangetar)ko dekh lene ki khusoosi takeed ki gayi hai,syyeduna Jabir (R) se riwayat hai ke Nabi(sallallahuhalaihe wa sallam) ne irshad farmaya:

"tum mein se koi jab kisi aurat ko nikaah ka paigham de to agar mumkin ho to us se woh kuch dekh le jo us ke liye nikah ka ba'is ho"

Syyeduna Jabir (R)kahte hain:

"phir main ne aik aurat ko nikah ka paigham diya aur khud chup kar use dekhne ki koshish karta raha yayan tak ke main ne us ki woh cheez dekh li jis ki gharz se shaadi karna cahta tha"(Abudawud:2082)

Syyeduna Mugheera(R)kahte hain:

"main ne aik aurat ko paigham e nikah diya,Nabi(sallallahuhalaihe wa sallam)ne mujh se daryaft kia, kia tune use dekh liya?main ne kaha nahi to aap ne farmaya:use dekh lo is tarah ziyada tawaqqu' hai ke tum mein ulafat paida hojaye"(Tirmizi:1087,Ibne Maja:1865)

Shari'at ne jis maqsad ki khatir mard ko apni makhtooba ke dekh lene ki takeed ki hai us maqsad ka taqaza yeh hai ke makhtooba bhi mard ko dekh le ,fuqaha ne ise bhi mustahab qarar diya hai.

### Khitba(paigham e nakah) se muta'alliq doosre masa'ail:

☆.khitbah ka matlab hai logon ke darmiyan ra'iij aur

ma'roof tareeqe se aurat ke saamne nikaah ka paigham rakhna, agar paigham ka jawab haan mein hai to yeh sirf nikaah ka wa'da hogya na ke nikah, is liye paigham dene wale keliye woh aurat ab bhi ajnabiyya hai aur haraam hai jab tak ke nikah na ho jaye.

☆. kisi musalmaan ke liye jaiz nahi ke woh apne kisi musalmaan bhai ke paigham par paigham de, is liye ke Ibne Umar (R) se riwayat hai:

"Nabi (sallallahu alaihe wa sallam) ne is baat se mana' farmaya ke tum mein se koi kisi ke khareed o farokht par khareed w farokht kare aur is baat se bhi ke koi aadmi apne bhai ke paigham par paigham de us waqt tak jab tak ke pahle paigham dene wala chodh na de ya ijaazat na dede"

(Bukhari:5142)

☆. kisi aisi khatoon ko nikaah ka paigham dena jaiz nahi jo raj'ee talaq ki 'iddat guzar rahi hai, is liye ke woh ab bhi zaujiyat ke saye mein hai, isi tarah aisi aurat ko khule lafzon mein nikah ka paigham nahi diya ja sakta jo talaq ba'in ki ya wafat ki 'iddat guzaar rahi ho, han ishaaron aur kinayon mein aisa kia jasakta hai. (Al Baqra:235)

### **Mangni ki rasm aur angoothi:**

Naikaah ka paigham dene ke ba'd nikaah ke liye razamandi ke amal ya wa'da e nikah ko "mangni" kaha jata hai, shara'an mangni ka jaiz hona sabit hai, aur is mauqe par mahman nawazi aur tohfon ka len den (agar rasam nibhane ke taur par na ho to) bilkul jaiz hai, lekin ye 'amal nikaah ko mushkil karne ka aik sabab banta ja raha hai aur is mein fuzool kharchiyan had se ziyada ho rahi hain balke is mauqe par hone wali da'wat nikaah aur waleema ki da'wat ka bhi munh chidhati nazar aati hain, is liye jaiz 'amal ko ziyada us'at na de kar chat mangni pat

biyaah ke us mafhoom par 'amal kiya jaye jo Nabi(sallallahu alaihe wa sallam) aur Sahaba w salaf ke tarze amal se saabit hai to bahut behtar hoga, is se na jane kitni ghair shadi shuda jodhon ki shadi ke liye aasani paida ho jayegi.

Mangni ke mauqe par angoothi pahanne aur pahnane ka 'amal ghair Islaami hai is liye ke ye Eesaiyon ka mazhabi shi'aar aur tareeq ahai jaisa ke Allama Nasiruddin Alabani rahimahullah ne likha hai.

(Adabuzzafaaf page:140.141)

### 'Aqd e nikaah aur uske arkaan:

Rishte ke intekhab aur paigham e nikah par razamandi ke ba'd mard aur aurat ka aik doosre ko shareek e hayaad tasleem kar lene ka 'amal "Aqd" kahlata hai, aik doosre ko shareek e hayat tasleem kar lene ka amal "eejaab w qabool" ke zari'e anjam pata hai, eejaab ka matlab hai mard ki taraf se ya aurat ke wali ki taraf se nikah ki peshkash aur qabool ka matlab hai is ko qabool karlena. youn eejaab ka 'amal mard ki taraf se bhi ho sakta hai aur aurat ke logon ki taraf se bhi, isi tarah qabool ka amal bhi donon mein se kisi ki taraf se bhi ho skata hai. eejaab aur qabool "nikaah ke arkaan" hain, in ke baghair nikaah nahi ho sakta.

yahan yeh jaan lena zaroori hai ke eejaab w qabool agar mazaq mein bhi ho to nikaah ho jayega is liye ke Rasoolullah(sallallahu alaihe wa sallam) ka irshad hai:

"teen cheezon mein sanjeedgi bhi  
sanjeedgi hai aur mazaq bhi sanjeedgi hai"  
(Abu Daud:2193, Tirmizi:1184)

### Aqd ki shartein:

Jis tarah nikaah ke do arkaan hain usi tarah nikaah ki do sharten bhi hain:

#### 1. Nikaah ke liye wali ki shart:

Aqd ki sharton mein se aik shart ladhki ke liye wali aur us Free downloading facility for DAWAH purpose only

Shadki kion aur kaise?

30

Maktaba Al-Faizi

ki ijaazat ka hona hai,Syyeduna Abu Moosa Ash'ari (R) se riwayat hai,aap(sallallahu alaihe wa sallam) ka farman hai:  
"wali ki ijaazat ke baghair nikaah nahi"

(Abu Daud :2082,Tirmizi:1101)

Ummulmo'meneen 'Ayesha(R)se riwayat  
hai,Nabi(sallallahu alaihe wa sallam)ne farmaya:

"jis aurat ne apne wali ki ijazat ke baghair  
nikaah kia us ka nikaah baatil hai,uska  
nikaah baatil hai"

(Abu Daud :2083, Tirmizi:1102)

Aik riwayat mein wali ke baghair nikah karne wali  
aurat ko zaniya qarar diya gaya hai, Aap (sallallahu-  
alaihe wa sallam) ka irshaad hai:

"koi aurat kisi aurat ka nikaah na karaye  
aur na hi aurat (baghair wali ke)khud apna  
nikaah kare, jo aurat apna nikaah khud  
kare woh zaniyah hai"

(Saheeh Ibne Maja:1527)

ladhki ko wali ki ijaazat w raza mandi ko nazar andaz  
karke nikaah karne ki ijaazat na dene mein badi hikmat  
w maslihat hai,Allama IbnuQayyim rahmihulla likhte  
hain:

"agar yeh(hukm) na hota to har zaani apne  
doston ko le kar aurat ke paas chala jata aur  
us se kah deta ke das dirham ke mahar par tu  
mujh se nikaah kar le woh han kah deti,us ke  
do badkaar dost us ke gawaah ban jaate,ab  
khoob munh kala karte"

(Ae'lamlul mu'aqqe'aeen)

wazeh rahe ke wali se muaraad baap hai,baap ki  
ghair maujoodgi mein daada,phir bhai,phir chacha hai  
(ya'ni khaandani rishte daa)r)qareebi wali ki maujoodgi  
mein door ke wali ki wilayat durust nahi, agar kisi ke do  
wali hon aur nikaah ke moqe' par koi ikhtelaf hojaye to

tarjeeh qareebi wali ko hogi aur donon wali barabar  
haisiyat ke hon to ikhtelaaf ki soorat mein haakim wali  
hoga. (Fathul Baari 9/186, Ibne Abi Shaiba:15963)

yayan yeh wazaahat bhi zaroori hai ke agar kisi aurat  
ka wali zaalim ho aur munaasib rishta milne aur ladhki ki  
pasand ke ba wajood apne zaati mafaad ya ana ki  
khatir shaadi mein rukaawat ban raha ho to shara'i taur  
par aise shaks ki wilayat khatm ho jaati hai, Imaam Ibn  
Taimiyya rahimahullah likhte hain:

"agar woh(ladhki) kisi shakhs ko pasand  
kare aur woh us ke la'iq bhi ho to us ke  
baap ,bhai,chacha ya jo bhi wali ho us ke  
saath uski shaadi karde agar woh us ko  
roke rakhe ya shadi mein rukawat daale to  
uska door ka wali ya hakim uski ijaazat ke  
baghair bhi us ka nikaah karsakta hai,is par  
ulama ka ittefaaq hai, wali ko uska nikah  
aise shaks ke sath kisi soorat nahi karna  
chahiye jise woh na pasand karti ho lekin jo  
us ke qabil ho aur usko pasand bhi ho to  
ulama ka ittefaq hai ke usko uske saath  
shadi karne se rokna nahi chahiye.  
jaahil aur zalim log usko roke rakhte hain ya  
apni marzi ke mutaabiq apni zati agraaz ke  
liye uski shadi kardete hain ,is men aurat ki  
koi maslihat nahi hoti, faide ke liye ya kisi  
adawat ke sabab usko uske qaabil shaks se  
juda rakhte hain,yeh tamaam kaam zulm aur  
dushmani hai,jinhen Allah aur uske Rasool  
ne haraam qaraar diya hai aur tamam  
musalmanon ka zulm wa 'adawat ke haraam  
hone par ittefaq hai"(Mamououl Fatawa: 32/40)

## 2.'Aqd ke liye gawahon ki shart:

Aqd ke liye doosri shart kam az kam do gawahon ka

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hona hai, Sayyeduna 'Imran bin Husain (R) se riwayat hai, Rasoolullah (sallallahu alaihe wa sallam) ne farmaya: "wali aur do gawahon ke baghair nikaah nahi hota" (Dar Qutni 3/225, Baihaqi 7/125, Irwaul Ghaleel :1860)

Isi tarah Sayyeduna ibne Abbas (R) farmate hai: "do 'adil gawah aur aik rahnuma wali ke baghair nikaah nahi hota"

(Irwa'ul Ghaleel :1844)

Sayyeduna Umar (R) ke paas aik shaks ka mu'amala laya gaya jis mein sirf aik mard aur aik aurat gawah thi to unhon ne farmaya:

"yeh khufya nikaah hai aur main ise jaiz qaraar nahi deta aur agar tum is mein mazeed aage badhte to main rajm ka hukm deta" (Mu'atta:2/535)

### **Nikaah ke wajibaat aur mustahab w ja'aiz umoor:**

Nikaah ke arkan w shuroot ke elawah uske kuch wajibaat aur musthabbat bhi hain, jinki pabandi gunahon se bachne aur sawab pane ka zari'a hai.

### **Nikaah se qabl ladhi se ijazat lena:**

Nikaah se qabl ladhi ki razamandi aur uski ijazat hasil karna wajib hai, Nabi (sallallahu alaihe wa sallam) ka farman hai:

"shauhar deeda (baiwa aur mutallaqa waghiara) ka nikaah us se zabani ijazat liye baghair na kiya jaye aur kunwari ka nikaah us se ijazat liye baghair na kiya jaye"

Sahaba (R) ne arz kiya "ae Allah ke rasool us se ijazat hasil karne ki soorat kia hogi (woh mare sharm ke kaise bolegi)?" "Aap ne farmaya: yeh ke woh khamoosh rahe"

(Bukhari:5136,1419)

Nabi(sallallahu alaihe wa sallam) jab apni kisi sahebzadi ka nikah karna chahte to aap us ke para ke paas baith jaate phir farmate ke fulan shaks ne fulan ke liye rishta bhaija hai, agar woh khamoosh rahti to yeh unki ijazat samjhi jati. (Ahmed w Abu ya'la)

Isi tareeqe ke mutabiq jab sayyaduna Ali(R) ne Sayyedah Fatima(R) ke liye nikaah ka paigham dia to aap(sallallahu- -alaihe wa sallam))ne unse farmaya: Ali tumhara tazkira kar raha hai, jis par woh khamoosh raheen to aap ne unka nikaah kardiya

(Musnad Bazzar, Majma'uzzawaaid4/278)

Ijazat lene ke liye gawahon ki maujoodgi zaroori nahi . yeh aik rasm hai jo nibhayi ja rahi hai.

Shari'at ne ladhki ko yeh ikhtiyar diya hai ke agar us ka wali uski ijaazat aur razamandi ke bina kisi se uska nikaah karde to agar woh chahe to nikaah faskh kara sakti hai, Sayyeduna Abdullah bin Abbas(R) se raiwayat hai:

"aik kunawari ladhki Nabi(sallallahu alaihe wa sallam) ke paas aayi aur batane lagi ke uske walid ne us ka nikaah kardiya hai halanke woh (ladhke ko) pasand nahi karti to aap ne use ikhtiyar dediya"

(Abudaud,Ibn Maja:1875,Ahmed)

Isi tarah aik Sahabiya khansa binte khizaam ansariyya se raiwayat hai:

"unke walid ne unka nikaah kardiya jabke woh baiwah thein.unhon ne is ko na pasand kia, woh Rasool(sallallahu- -alaihe wa sallam)ki khidmat mein hazir huyein,Aap ne unke nikaah ko rad kar dia"

(Bukhari:5138)

lekin yeh ikhtiyar us soorat mein hai jabke nikah ke ba'd abhi rukhsati na hui ho, rukhasati ke ba'd khula' ya

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talaq waghairah ki bina par hi ikhtiyar ho sакta hai, aur  
yeh ijazat sirf kunwari baligha ya baiyah balighah se li  
jayegi, na baligha se ijazat lena zaroori nahi jaisa ke  
sayyeduna Abu Bakr (R)ne Ayesha(R)ka nikaah us  
waqt kar dia tha jab ke unki umr 6 saal thi.

(Bukhari:1533, Muslim:1422)

### **Haq e mahar ka wajib hona:**

Nikah mein mahar ki adayegi bhi wajib hai, Allah t'ala  
ka irshad hai:

"aurton ke mahar khus dili se dedo, agar  
woh dil ki khushi se us ka kuch hissa  
mua'af karden to tum khushi se khao"

(Al Nisa:4)

Shari'at mein mahar ki kam az kam ya ziyada se  
ziyada miqdar muqarrar nahi hai, aik aadmi haisiyat ke  
mutabiq jitni chahe mahar de sакta hai

Allah ta'ala ka irshad hai:

"agar tum ne in auraton mein se kisi ko  
khazana bhi (Mahar mein)diya ho to us se  
(talaq ke waqt)kuch na lo" (Al Nisa:20)

lekin shari'at ne kam se kam mahar muqarrar karne ki  
talqueen ki hai taake nikaah ka 'amal mushkil na  
ho, Nabi(sallallahu alaihe wa sallam))ka irshad hai:

"behtareen haqqe mahr woh hai jise ada  
karna intehyi aasaan ho" (AbuDaud:2117)

Aur Aap(sallallahu- -alaihe wa sallam)ka farman hai:

"Mubarak aurat woh hai jis se mangni  
karna aasaan ho aur jis ka mahar ada  
karna aasaan ho" (Ibn e Hibban: 7/158 ,  
Sunan Baihaqi 7/235)

Sayyeduna Umar(R)ne apne aik khutbe mein farmaya:

"khabardaar!auraton ke mahar badha  
chadha kar mat bandho, isliye ke agar yeh  
dunya mein izzat aur Allah ke yahan taqwa

ka ba's hoti to Allah ke Nabi(sallallahu-alaihe wa sallam)uske tum mein sabse ziyyada haqdaar the"

(Abudaud:2106.Tirmizi:1114)

Mustahab yahi hai ke poori ki poori mahar fauran ada kar di jaye, jaisa ke Nabi(sallallahu alaihe wa sallam)ke qaul w amal se sabit hai, lekin mahar takheer se ada karna bhi durust hai, isi tarah kuch hisse ki fauri aur kuch ki ba'd mein adaygi bhi jaiz hai.

Mard agar kuch diye baghair mil le to yeh jaiz hai, lekin ba'd mein adayegi zaroori hai.(Al baqra)

### **Khutba e nikaah:**

Nikaah ke mauqe par khutba mashru' w musatahab hai, Baihaqi ki riwayat ke mutaabiq Nabi(sallallahu alaihe wa sallam) ne irshad farmaya:

"jab tum mein se koi nikaah ya us ke elawah kisi hajat ke liye khutaba dene ka iraada kare to kahe'Alhamdulillah.." (Baihaqi 7/146)

### **Nikaah ka 'elaan aur duf bajana:**

Nikaah ka 'elaan bhi mashroo' aur mustahab hai, Nabi(sallallahu alaihe wa sallam)ka irshad hai:

"Nikaah ka 'elaan karo"

(Adabuzzafaf Al bani p:183)

Isi maqsad ki khatir Nabi(sallallahu alaihe wa sallam) ne duf bajane aur gane ka hukm aur ijazat di hai, Aap(sallallahu alaihe wa sallam) ka irshad hai:

"Haram aur halal ke darmiya farq karne wali cheez duf bajana aur nikaah ka elan karna hai"(Tirmizi:1088, Ibne Maja waghaire)

Sayyeduna Amir bin sa'd(R)se riwayat hai:

"aik nikaah ki majlis mein Qurza bin ka'b aur Abu Mas'ood Ansari(R) ke han jana huwa, wahan kuch ladhiyan gana ga rahi

thein,main ne unse kaha:aap Rasolullah ke sahabi aur badr mein shareek hone waale hain,yeh aap ke samane kia ho raha hai?un dono ne mujh se kaha agar aap pasand karen to baithen aur geet sunein aur agar jana pasand karein to chale jayen,is liye ke hamein nikah ke mauqe par geet gane ki ijaazat di gayi hai"

(Nasai 6/135)

wazeh rahe ke duf halke chamdhe se tayyar aik ma'mooli qism ke baaje ko kahte hain lihaza us ki bonyad par dhol aur taashe waghaира bajane ka jawaz faraham karna jaiz aur durust nahi,shadi ke mauqe par daur e nabawi mein ash'aar padhne ka suboot maujood hai,lekin jin riwayton se is ka suboot milta hai,unse ma'loom hota hai ke yeh ash'aar ya bachchiyan padhti thein ya laundiyan,azad aur baligh auratein nahi,elawah azein asha'aar naiki aur bhalayi ki baton, aslaaf ke achche karnamon aur du'a waghaира par mushtamil hote the na ke 'ishq w mu'ashaqa aur be hayayi w bai hoodgi ki baaton par .(dakhiye Bukhari,lbne Maja:1900,Ahmed 4/77)

### Nikaah ka masjid mein In'eqaad:

Rasoolullah(sallallahu alaihe wa sallam) se marwi hai:  
"is nikaah ka 'elaan karo aur use masjid mein mun'aqid karo"(Tirmizi)

is riwayat ki bina par masjid mein nikaah karne ko mustahab qarar diya jata hai,lekin yeh riwayat sanadi 'etebaar se za'eeef hai.(Hahiyatu 'Aroos page:132)

lekin agar nikah ke elaan ke paishe nazar aur baa barkat jagah hone ki wajah se masjid ka intekhab ho to behtar hai, mazeed masjid mein nikaah ki soorat mein nikaah se mu'alliq bahut si ghair shar'i cheezon aur

Khurafaat waghairah se hifazat ho sakti hai.

## Nikaah ki mubarakbadi:

Nikaah ki mubarak baadi dena mustahab hai, Syyeed - una Abuhuraira(R)se riwayat hai:

"Nabi(sallallahu alaihe wa sallam) jab  
nikaah ki mubaarka badi dete to kahte:

بَرَكَ اللَّهُ لَكَ وَبَارَكَ عَلَيْكَ وَجَمِيعَ نِسَكِهَا فِي خَيْرٍ  
(Allah tere liye barkat de aur tujh par barkat  
atare aur tum dono ko bhlaiyi par jama'  
farmaye"(AbuDaud:2130, Tirmizi:1091)

## Nikaah ke mauqe par dulha aur dulhan ko tohfe dena:

Nikaah ke mauqe par dulha aur dulhan ko tohfe dena  
mashroo' hai, Imam Bukhari rahimahullah ne Saheeh  
Bukhari mein yeh unwan qa'im kia hai:

"باب النهاية المعروض"

"dulahan ke liye dohfe ka baab"  
phir is ke tahat darja zail hadees naqal ki hai ,sayye-  
-duna Anas bin Malik(R) riwayat karte hain:

"aik baar aisa hua ke Nabi (sallallahu  
alaihe wa sallam) dulha bane aur Zainab  
se aap ne nikaah kia,meri walida mujh se  
kahne lagein ke is waqt agar ham Allah ke  
Rasool(sallallahu alaihe wa sallam)ko koi  
tohfa bhejen to yeh bahut achcha  
hoga, mein ne bhi kaha ke han munasib  
hoga, chunache meri walida ne khajoor,  
ghee aur paneer mila kar aik bartan mein  
halwa tayyar kia aur mere hathon Nabi  
(sallallahu alaihe wa sallam) ke paas  
bhijwaya" (Bukhari:5163)

Aapas mein tahayef ka tabadala aik pasandeeda  
amal hai, Nabi(sallallahu alaihe wa sallam) ka irshad hai:

"aapas mein tohfe diya karo aur is tarah  
aapas mein mahabbat badhayo"

(Al adabul mufrad:594)

Is 'aam daleel ki bina par is baat ki puri gunjaish hai ke shauhar aur biwi aur un ke rishte daaar aapas mein tohfe dein aur len, lekin agar yeh rasm nibhayi ke taur par ho to zahir si baat hai ke aik ghair zaroori amal aur thayif lene aur dene ke maqsad ke khilaf hai, lihaza is ki hausla afzayi ki bajaye is se bachna behtar aur aoula hogा.

### **Nikaah ke mauqe par khana khaane aur khilane ka mas'ala:**

Nikaah ki taqreeb mein shirkat karne wale mahma-non keliye khane ka intezam karne mein shara'an koi burayi nahi hai, shareek hone wale afraad ki haisiyat mahman ki hai aur mahman nawazi ki targheeb Nabi(sallallahu alaihe wa sallam)ne takeedi andaaz mein di hai, Irshad hai:

"jo shaks Allah aur Akhirat ke din par eiman rakhta ho use chahiye ke apne mahman ki izzat w takreem kare" (Muslim:19)

lekin mahman nawazi isteta'at ke mutabiq honi chahiye ghair zaroori takullufat aur phir jabr w qahr ke sath dulhe walon ki taraf se mahmanon ki bheed ki bheed ki shirkat ne aaj is jaiz aur mubah cheez ko ghinauni shakl dedi hai, isi ka nateejा hai ke kuch logon ne shadi ki zayafat ko ghair shara'i aur shadi mein khana khane ko na jaiz aur haram samajhna shuru' kardia hai, halanke yeh baat bilkul durust nahi, baaratiyon ka mutalaba aur dabau ke sath khana khana haram khauri hi hai, isliye ke Allah t'ala ka irshad hai:

"ae eeman walo! apne aapas ke maal na jaiz  
tareeqe se mat khao magar yeh ke tumhari

apasi razamandi se ho khareed w tarokht"

(Al Nisa:29)

Zahir hai ke yeh khana razamandi se nani khilaya jata.

### Rukhsati aur mulaqaat ke uadaub:

Aqd ke ba'd mard aur aurat aik doosre ke liye halal ho jate hain, ab shara'i taur par un ke yakja hone mein koi rukawat nahi, is tarah aqd ke fauri ba'd rukhsati aur dulha w dulhan ki mulaqat ho sakti hai lekin agar aqd ke ba'd rukhsati aur wida'i kuch waqtun ke ba'd ho to koi haraj nahi, Nabi(sallallahu alaihe wa sallam)ka aqd Ayesha(R)se huwa to un ki umr us waqt che saal thi aur rukhsati ke waqt nau saal thi.rukhsati aur mulaqat ke waqt ki musatahab baton ki tafseel is tarah hai:

### 1.Dulhan ko sanwarna aur dulhe ke liye tayyar karna:

Is sisile mein sayyeduna Asma bint Yazeed(R)ki riwayat hai, woh kahti hain:

"main ne Rasoolullah(sallallahu alaihe wa sallam) ke liye Ayesha ko tayyar aur aarasta kia.phir aap ke paas aayi aur aap ko bulaya taake aap unhen dekhien.Aap tashreef laye aur Ayesha(R) ke paas baiti gaye.phir doodh ka aik piyala laya gaya. aap ne us se piya.phir use Ayesha ko paisti farmaya, unhone haya ki wajah se sar jhuka liya, main ne Ayesha ko jhadhka aur kaha ke Nabi(sallallahu alaihe wa sallam)ke haath se piyala pakadh lo .is par Ayesha (R) ne Rasoolullah se piyala pakda aur kuch doodh piya..."

(Ahmed 6/438.Aadabuzzafat p 92)

Isi tarah Urwa rahimahullah se riwayat hai ke Ayesha (R) ne aik Ansari shaks ki shadi ke liye us ki dulhan ka banao

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singhar kia.(Bukhari:5162)

Jis tarah dulhan ke dulhe ke liye sanwarna mustahab hai usi tarah yeh bhi munasib hai ke dulha bhi khud ko sawanre,Sayyeduna Abdullah bin Abbas(R)farmate hain:

"mani apni biwi ke liye usi tarah banna  
sawanrna pasand karta hun jis tarah mujhe  
yeh pasand hai ke woh mere liye bane aur  
sanware,ilsiyे ke Allah ta'ala ka farman hai:  
aur auraton ke bhi waise hi haq hain jaise  
un par mardon ke hain"

[Alabaqra:228](Tafseer Tabri 4/532)

Dulahan ko dulhe ke liye sanwarna aur dulhe ka apni dulhan ke liye sanwarna achcha aur matloob amal hai lekin zaroori hai ke yeh amal shara'i hudoood aur aadab ke dayere mein ho.

### 2.Shauhar ka biwi ko diljoyi ki khatir koi tohfa ya khane ki koi cheez paish karna:

Is silsile mein peeche Ayesha(sallallahu alaihe wa sallam)ko doodh pesh karne ki riwayat guzar chuki hai.

### 3.pahli mulaaqat ke waqt biwi ke sar par haath rakhna aur barkat ki du'a karna:

Nabi(sallallahu alaihe wa sallam)ne irshaad farmaya:

"jab tum mein se koi shaks shadi kare ya  
khadim(ghulam)khareede to us ki paishani  
par hath rakhe,Bismillah padhe aur barkat ki  
du'a kare aur kahe:

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا جَبَلْتَهَا عَلَيْهِ وَأَعُوذُ بِكَ  
مِنْ شَرِّهَا وَشَرِّ مَا جَبَلْتَهَا عَلَيْهِ

(Ae Allah!main tujh se is ki bhlai ka swaal karta hun aur us cheez ki bhalai ka bhi jis par toone ise paida kia aur teri panah mein aata hun iske shar se aur us cheez ke shar se jis par toone ise paida kia)

(Abudaud:2160,Tirmizi:1154,lbne Maja:1918)

#### **4.Bawi ke sath do raka'aten Namaz padhna:**

Syyeduna Shaqeeq tabe'a'i rahimahullah farmate hain:

"aik aadmi aaya jise Abu hareez kaha jata  
tha,usne kaha main ne aik kunwari jawan  
ladki se shadi ki hai,mujhe dar hai ke kahein  
woh mujh se doori na ikhtiyar kare to  
Abdullah bin Mas'ood(R)ne farmaya:be shak  
mahabbat w ulfat Allah ki taraf se hai aur  
nafrat w judayi shaitan ki taraf se hoti hai,  
shaitan yeh chahta hai ke Allah ki halal karda  
cheez ko tumhare liye na pasandeeda bana  
de,lihaza jab woh tumhare paas aaye to use  
hukm dena ke woh tere peeche do raka'at  
Namaaz padhe(aik riwayat mein mazeed yeh  
izafa hai)aur yeh du'a padho:

اللَّهُمَّ باركْ لِي فِي أهْلِي وَبَارِكْ لِيْهُمْ فِي الْأَهْلَمْ أَجْمَعْ  
بَيْنَنَا مَا جَمَعْتَ بِخَيْرٍ وَفَرَقْ بَيْنَنَا إِذَا فَرَقْتَ بِخَيْرٍ

"Ae Allah!meri biwi mein mere liye barkat  
ata farma aur mere ahl w ayaal ke liye  
mujh mein barkat ata farmaya,jab tak tu  
hamein yakja rakh khair ke sath yakja rakh  
aur jab hamare darmiyan judayi daalna  
chahe to khair w bhlayi ke satha hamare  
darmiyan judayi daal"(lbne Abi

Shaiba:7/50,Adabuzzafaf page 96)

#### **5.Hambistari se pahle du'a padhna:**

Syyeduna Abdullah bin Abbas(R)farmate hain ke  
Rasoolullah(sallallahu alaihe wa sallam)irshad farmaya:

"agar tum mein se koi biwi se hambistari se  
qabl yeh du'a padh le:

بِسْمِ اللَّهِ اللَّهُمَّ جَنِبْنَا الشَّيْطَانَ وَجَنِبْ الشَّيْطَانَ مَا رَأَيْتَ

(Allah ke naam ke sath,ilaahi hamein  
shaitan se bacha aur jo aoulad tu hamen  
ata farmaye use bhi shaitan se bacha)

*to agar bachcha paida ho to woh shaitan  
ke zarar se mahfooz rahega"*

(Bukhari:141,Mulim:1434)

#### **6.hambitari se qabl sawab aur aulad ki pane ki niyyat kare taake yeh 'amal ibadat likha jaye:**

Nabi(sallallahu alaihe wa sallam)ne farmaya:

*"tum mein se aik ki sharmgah mein sadaqa  
hai"(Bukhari:5354,Muslim:1628)*

*aulad talab karne ka hukm dete huye Allah t'ala ne  
irshad farmaya:*

*"ab ijazat hai ke tum un(ya'ni ramazan ki  
raat mein apni biwi)se hambistari karo Allah  
ta'ala ki likhi hui cheez (aoulad) talash  
karo"(Al Baqra:187)*

#### **7.hambistari jaiz maqam aur ja'iz halat mein karna:**

Allah ta'ala ka irshad hai:

*"(haiz se paaki ke ba'd)un ke paas jaoa  
jahan Allah ne tumhein ijazat di hai"*

(Albaqra:222)

Allaamah Ibnulaqayyim is aayat ko naql karne ke ba'd  
tahreer farrmate hain:

*"yeh aayat aurat ke piche hisse mein  
dukhoor se do wujoohat se rokti hai,aik yeh  
ke Qur'an ne khaiti mein aane ki baat kahi  
hai aur woh maqam e wiladat hai na ke  
pakhana ki jagah jo gandagi aur paleedi ka  
maqam hai,Ibn Abbas (R)kahte hain ke  
'apni khaiti mein jis tarah chaho aayo' se  
faraj(agli sharm gaah)muraad hai"*

(Zadul M'aad 4/240)

Nabi(sallallahu alaihe wa sallam) ne is silsile mein sakht  
wa'aeden sunayi hain ,chunanche Aap(sallallahu alaihe  
wa sallam)ka farman hai:

"jo shaks aurat se uske pichle hisse mein  
jima' kare woh la'nat hai"

(Abudaud:2162, Ibne Maja:1923)

Aik doosri riwayat ke alfaaz hain:

"Allah aise shaks ki taraf rahmat ki nigah se  
nahi dekhega jis ne apni biwi se uske  
pichle hisse mein jima' kia"

(Ibn e Maja:1923)

Nabi(sallallahu alaihe wa sallam)ne haiz ki haalat  
mein aurat se hambistari karne ke silsile mein farmaya:

"jo shaks haiz wali aurat se jima' kare ya aurat  
se uske pichle hisse mein jima' kare ya kaahin  
ke paas aaye to usne goya us deen ka inkaar  
kia jo Muhammad par nazil kia gaya"

(Abu Daud:3904, Tirmizi:135)

Nabi(sallallahu alaihe wa sallam)ka irshad hai:

"jo halat e haiz mein apni biwi se  
hambistari karle woh aik deenar ya aadha  
deenar sadaqa kare"

(Abu Daud: 264, Ahmed 1.229)

Syyeduna Abdullah bin Abbas(R)iski wazahat mein  
farmate hain:

"agar shuroo' haiz mein hambistari kare to  
aik deenar aur khoon ke inqeta' par jima'  
kare to aadha deenar" (Abu Daud:265)

### 8. Miyan biwi ka aik doosre ki sharmgah dekhna jaiz hai:

Nabi(sallallahu alaihe wa sallam)ka irshad hai:

"apni sharmgah ko biwi ya laundi ke  
elawah chupa kar rakho"

(Abu Daud:4017, Ibne Maja:1920)

Is riwayat se wazeh hai ke biwi aur laundi ke samne  
satar ka kholna aur barhana hona jaiz hai ba alfaz  
deegar miyan biwi ke liye aik doosre ka satar dekhna

jaiz hai, Saudi Arab ki musataqil fatwa commeti ne isi ke mutabiq fatwa diya hai. (Fatawa allajna 19/361)

Syyeduna Ayesha(R)se marwi riwayat jiske alfaz hain:

"main ne kabhi Rasoolullah()sharmgah  
nahi dekhi"

sanadi 'etebaar se za'eef hai, is liye daleel banane ke laiq  
nahi. (Adabuzzafaf page:109)

### **9. agar aik hi waqt mein dobara jima' ka irada ho to:**

behtar yeh hai ke wazoo karliya jaye, Nabi (sallallahu  
alaihe wa sallam)ka irshad hai:

"jab tum mein se koi apni biwi se  
hambistari karle, phir dobara hambistari  
karna chahe to wazoo karle ,ye jima' ke  
liye khoob chusti paida kardeta  
hai" (Muslim:308)

### **10. hambistari ki baton ko bayan karna sakht gunah ka kaam hai:**

Nabi(sallallahu alaihe wa sallam)irshad farmate hain:

"Qiyamat ke din badtareen muqaam us  
shaks ka hai jo apni biwi se mubasharat  
karta hai aur woh uske sath us mein  
shareek hoti hai phir woh uski poshida  
baton ko phailata aur bayan karta hai"

(Msuslim:1437)

Abu Daud ki riwayat mein hai, Aap(sallallahu alaihe wa  
sallam)ne farmaya:

...is ki misal us shaitana ki hai jo kisi shaitaan se  
gali mein milti hai phir woh us se apni hajat puri  
karta hai aur log uski taraf dekh rahe hote  
hain" (Saheeh Al Jame':7037)

### **Waleema se mut'alliq shara'i ahkaam:**

Dulha aur dulhan ki mulaqat ke ba'd waleema ki da'wat  
mashroo' hai, Nabi(sallallahu alaihe wa sallam) ne uski

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*khusoosi takeed ki hai.Aap(sallallahu alaihe wa sallam)ne Syyeduna Abdurrahaman bin Aouf(R)se farmaya:*

*"waleema karo agarache aik bakri se ho"*  
(Bukhari:5167,Muslim:1427)

*Isi tarah jab Ali(R)ne Sayyeda Fatima(R)ke liye nikaah ka paigham diya to Aap ne farmaya:*

*"Shadi ke liye waleema zaroori hai"*  
(Sahee Ibne Maja:2419)

*Nabi(sallallahu alaihe wa sallam)ne waleema ki takeed farmayi, sath hi apne amal se is silsile mein ummat ko sadgi ki ta'leem di, Aap(sallallahu alaihe wa sallam)ne Zainab(R)se nikah ke ba'd aik bakri se,(Bukhari:5167,Muslim:1428)Safiyah(R)se nikah ke mauqe par khajoor aur sattu se(Tirmizi:1095)aur aik aur biwi se aqd ke ba'd do mudd(taqreeban sawa ser)jau(Bukhari:5172)ke sath waleema kia.Aap (sall -allahu alaihe wa sallam)ne numayish wali da'waton mein shirkat se mana' farmaya,Irshad hai:*

*"do muqabla karne walon ki da'wat na qabool  
ki jaye na hi un ka khana khaya jaye"*

*Baihaqi.SaheehulJame'2/174)*

*Waleema aik din se ziyada bhi kia ja sakta hai Nabi (sallallahu alaihe wa sallam) ne Safiyah(R) ka waleema teen din kia tha.*

*(Musnad Abi Ya'la.Adabuzzafaf Albani p 74)*

*Waleema mein naik aur saleh logon ko bulana chahiye is liye ke Nabi(sallallahu alaihe wa sallam)ne farmaya hai:*

*"kisi mo'min ko hi apna sathi banao aur  
tumhara khana naik log hi khayen"*

*(Abu Daud:4832.Muslim:2395)*

*Nabi(sallallahu alaihe wa sallam)ka irshad hai:*

*"sab se bura waleema ka woh khana hai jis  
mein sirf maldaron ko bulaya jaye aur*

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*ghareebon ko chodh diya jaye"*

*(Bukhari:5177,Muslim:1432)*

*Nabi(sallallahu alaihe wa sallam)ne waleema ki da'wat mein shirkat ko wajib qarar diya hai,Irshad hai:*

*"jab tum mein se kisi ko waleema ki da'wat mile to woh us mein shareek ho"*

*(Bukhari:5173)*

*Aap(sallallahu alaihe wa sallam)ne farmaya:*

*"jis ne (baghair uzr ke)da'wat qabool nahi ki usne Allah aur uske Rasool ki nafarmani ki"*  
*(Bukhari:5177,Muslim:1432)*

*Aap(sallallahu alaihe wa sallam)ne farmaya:*

*(Hazir ho)phir chahe to khale aur chahe to chodh de"*  
*(Muslim:1430)*

*Da'wat mein hazir hone walon ke liye do baten mustahab hain:*

1.*khana kha chukne ke ba'd da'wat dene wale ke liye du'a karna.*

2.*dulha aur dulhan ko khair w barkat ki du'a dena. du'a guzar chuki hai.*

*Da'wat mein aurat aur bachchon ki shirkat ja'aiz hai,Sayyeduna Anas rawi hain:*

*"Nabi(sallallahu alaihe wa sallam) ne auraton aur bachchon ko kisi shadi se aate dekha to aap khushi se jaldi se khadhe ho gaye aur farmaya: Allah!(gawah rahe) tum log sab logon se ziyada mujh ko mahboob ho"*  
*(Bukhari:5180)*

*Auraton ki shirakt usi waqt jaiz hogi jabke woh mukammal parde mein hon,mahakne wali khushbu na laga rakhi ho aur da'wat mein mard aur aurat ka ikhtelaat na ho.*

*Aisi da'wat mein shirkat ja'iz nahi jis mein gunah ki koi baat payi jati ho,Sayyeduna Ali(R) se riwayat hai:*

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"main ne khana tayyar kia aur  
Rasool(sallallahu alaihe wa sallam)ko  
da'wat di.aap aaye aur ghar mein kuch  
tasweeren dekhein to laut gaye, main ne  
(hazir hokar)arz kia ae Allah ke Rasool aap  
kis wajah se laut gaye? farmaya ghar mein  
aik parda tha jis mein kuch tasweeren thein  
aur farishte aise ghar mein dakhil nahi hote  
jis mein tasaawer hon"(Ibn Maja:3359)

Hafiz Mubashshir Husain lahori aisi da'waton par raushni  
dalte huye likhte hain jin mein shirkat ja'aiz nahi:

1.agar da'wte waleema ke mauqe par dhol,  
sarangian,band baje.raqs w suoood,gane  
bajane,filim banane aur is jaisi munkarat ka  
wajood ho to aisi da'wat .majlis aur muqam  
par shirkat ki sirf yahi aik soorat ja'iz hai ke  
un logon ko wa'z w naseehat aur da'wat ki  
jaye lekin agar iski qudarat na ho to phir  
aisi da'wat aur majlis mein shirkat qata'ai  
jaiz nahi.

2.agar da'wat e waleema ke mauqe par  
haraam aur na ja'aiz cheezon ka ehtemam  
kiya gaya ho ya da'wat wale ki kamayi  
haram ki ho to us mein shirkat karna mana'  
hai,jaisa ke Abdullah bin Umar(R)se  
raiwayat hai ke Nabi(sallallahu alaihe wa  
sallam)ne farmaya:

"jo shaks Allah aur Aakherat ke din par eiman  
rakhta ho woh aise dastarkhan par na baithe jis  
par sharab ka daur daura ho"

(Tirmiz:2801.Abu daud:3770)

3.jahan jandar cheezon ki tasweer ka shaoqiya  
ehtemam kiya gaya ho wahan bhi shirkat durust  
nahi.(jaisa ke upar hadees guzar chuki

hai)(Hadiyyatul Aroos page:261)

## Nikaah se mut'aillq ghair shar'ai batein aur rusoomaat w khurafaat:

Nikaah se mut'aillq shar'ai aadab w ahkam ki tafseelat aapne padhi, ab akhir mein zaroori maloom hota hai ke ba'z un bid'aat aur rusoom ki taraf bhi ishara kar diya jaye jin ki muslim mu'ashare mein badhi pabandi ki jati hai halanke Qur'an w sunnat se unka door ka bhi wasta nahi hai ,jaise:

- ☆Muhamm,Safar aur Ramazan ke mahinon aur ba'z deegar dinon mein shadi na karna.
- ☆shadi se qabl mahndi,manje aur sanchak ki rasm jism mein naach gane ke elawa naujawan mard w aurat ka ikhtelat aur be hayayi ki doosri baaton ka irtekab hota hai,yahan ham ko yeh bhi ma'lom hona chahiye ke mardon ke liye mahndi lagana durust nahi,yeh sirf auraton ke sath makhsos hai,mard sirf sar aur dadhi ke balon mein manhdi laga sakta hai.
- ☆sehra bandi ki rasm aur dulhe ko haar pahnana.
- ☆dulha aur dulhan ko salamiyan dena.
- ☆baarat ke sath band baje ka ehtemam aur ba'z logon ka nachne aur gane wale mard w aurat ko bulaana.
- ☆nikaah ke mauqe par paise lutana.
- ☆nikah padhate waqt ladke aur ladki ko kalime padhana.
- ☆nikah ke ba'd hath utha kar ijtema'i ya inferadi du'a karna,Nabi(sallallahu alaihe wa sallam)aur Sahaba se aisa karna sabit nahi.
- ☆nikah ke ba'd chohare lutana.
- ☆doodh pilayi ki rasm ada karna.
- ☆ladki ko Qur'an ke saye mein rukhsat karna.
- ☆mutththi bhar chawal phenkne ki rasm ada karna.
- ☆dulha ke ghar mein dakhle se pahle darwaze ki

chaukhaton par tail daalna.

☆ munh dikhayi aur god bithayi ki rasm.

☆ ladhke ke joote chupana aur paise le kar wapas karna.

☆ dulhe ke aane tak mahmanon ko khane ke liye intezar karana.

☆ shadi ke mauqe par gharon mein charagan karna aur gair zaroori qumqumon ka ehtemam karna halanke ye gair shara'i aur aag ke poojne walon ki naql hai.

In baaton mein ba'z woh hain jinhen ham bad'aqeedgi ke elawah aur kuch nahi kah sakte,,jab ke ba'z ki haisiyat mahaz baija qism ke jahilana khurafaat ki hai,in se ijtenab karna aur muslim mu'ashare ko in se najat dilane ki koshish karna intehayi zaroori hai taake logon ki bad 'aqqeedgi se hifazat ke sath nikaah ka 'amal bhi aasan ho sake.

### **Jahez ki museebat:**

Is waqt nikaah ko mushkil karne wali cheezon ki kasrat hai,un tamam cheezon mein jahez aur jode ghodhe ki raqm ka lena dena aik badi musibat ki haisiyat rakhta hai,is musibat ne samaj ki chulen hila kar rakh di hain.

*Islam ne mard ko hakim banya hai aur uski wajah yeh batayi hai ke woh auraton par kharch karne ka zimmedaar hai, jaisa ke Allah ta'ala ka farman hai:*

*"mard auraton par hakim hain,is wajah se ke Allah t'ala ne aik ko doosre par fazilat di hai aur is wajah se ke mardon ne apne maal kharch kiye" (Al Nisa:1/491)*

*Nabi(sallallahu alaihe wa sallam)ka irshad hai:*

*...aur aadmi kisi cheez par sab se ziyadah takreem aur ezzat ka mustaqiq hai to woh uski baiti ya us ki bahan hai"(Ahmad 2/182)*

goya ke Nabi(sallallahu alaihe wa sallam)ne is baat ki targheeb di hai ke nikah ke mauqe par ladhki ke wali ko tohfa wagaira de kar us ki ezzat afzayi ki jaye,lekin ghair Islami mahaul ke nateeje mein aaj musalmanon ka aik tabqa be ghairati ki hadon ko phalangte huye na sirf yeh ke ladhki walon se tamam gharel u cheezon ka mutualba karta hai balke aik badi raqam ka bhi talib hota hai aur yun faveeri ka kaam anjam deta hai.

*Jahez ki yeh rasm hindiyon se aayi hai,ba'z log  
Fatima(R)ke jahez ki baat karte hain halanke woh khud  
Sayyeduna Ali ki aik zirah bech kar tayyar kiya gaya  
tha.(Dalailunnubuwwah 3/160)*

Aik baap apni khushi se apni beti aur hone wale damaad ko tohfe ke taur par deta hai to yeh shar'an bura nahi hai.lekin aaj jahez aik khatarnak fitne mein tabdeel ho gaya hai,uski wajah se ladkiyan zinda jalayi ja rahi hai,ladkiyan khudkushi kar le rahi hain.

*Jahez ki la'nat ki wajah se ab log jaheliyat ke zamane  
ki tarah ladkiyon ki paidayish ko pasand nahi karte  
chunanche rahme madar mein hi unko kahtm kar dene  
ki koshish ki jati hai,jahez ki wajah se nikah ka 'amal  
bahut mushkil ho gaya hai,laakhon ladkiyan shadi ke  
baghair ghar mein baithi hain, ghareeb walidain ki poori  
zindagi jahez ka saman jodhne mein guzar jati hai,ba'z  
log to apni jayedad tak farokht kar dete hain,jabke bahut  
se log soodi qarz le kar zindagi bhar pherte rahte  
hain,jahez hi ki wajah se kitni ladkiyan apni ezzat balke  
bahut son ne apna deen bhi gawan diya.ye aur is tarah  
ki doosri bahut sari buraiyon ka taqaza hai ke jahez ka  
khatma kiya jaye aur us ke mutualbe ko haram aur najaiz  
samjha jaye.*

### **Aasan nikaah ki aik misaal:**

Syyeduna Abdurrahman bin Aauff(R)bade sahabi aur  
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ashra mubashshara mein se hain, Anas(R) bayan karte hain ke Nabi(sallallahu alaihe wa sallam) ne un par zardi ka nishan dekha to pucha yeh kiya hai? unhon ne bataya ke main ne aik aurat se ghitli ke baqadr sona mahar de kar nikah kar liya hai, yeh sun kar Nabi (sallallahu alaihe wa sallam) ne farmaya:

"Allah tumhen barkat de , walima karo  
agarche aik bakri hi se ho"

(Bukhari:5167, Muslim:1427)

Ghaur kijye Abdurrahman(R) ne shadi karli aur Aap ko uski ittela' bhi nahi hui, is se un logon ko nasihat hasil karni chahiye jo shadi ke mauqe par door w nazdeek ke tamam rishtedaron ko jama karna zaroori samajhte hain aur is mein un logon ke liye bhi sabaq hai jinko ghalati se bhi agar yaad nahi kiya gaya to naak bhun chadhate aur rishta to dhne se bhi gurez nahi karte.

Hamare hayan shadi ke mauqon par "badon" aur "buzrugon" ki maujoodgi bahut zaroori samjhi jati hai, agar waqe'a aisa hi hota to Abdurrahman bin Aa'uf(R) ke liye Nabi(sallallahu alaihe wa sallam) se badh kar "bauzurg" aur kaun ho sakta tha? lekin unhon ne barkat ki hi khatir sahi Aap(sallallahu alaihe wa sallam) ki shairkat zaroori nahi samjhi.



## **Nikaah:Dayemi rifaqaat na ke waqtি hamsafari:**

*Nikah ke zari'e jo rishta wajood mein aata hai, uska maqsad jahan insani nasl ki taraqqi hai wahein mard aur aurat ki zina se hifazat bhi hai, is liye shari'at ne apni ta'leemat ke zari'ae is baat ka ehtemam kiya hai ke mard w aurat jab aik baar shadi ke rishte se judh jayen to bas jude hi rahen. isi liye shari'aat ne nikah ki un shaklon ko haram qarar diya jo mahaz waqt maslihat ke liye ikhteyar ki jati hain:*

### **Nikaah e mut'aa ki hurmat:**

*Islam ne mut'aa ke nikah ko haram qrar diya hai, mut'aa ka matlab hai kisi aurat se aik khas waqt ke liye nikaah kar lena, shruroo' mein safar aur jang ke dauran yeh nikah halal kiya gaya tha lekin phir haram kar diya gaya. (Bukhari:5115, Mus lim:1407.1405)*

### **Nikaah e halala ki hurmat:**

*Isi tarah nikah e halala ko bhi haram qarar diya gaya hai, Allama Ibnul Qayyim(R) likhte hain:*

*"Halala kahte hain jis aurat ko teen talaqen ho hayi hon uska nikah kisi se sirf isliye kardena ke woh pichle shauhar ke liye halal ho jaye, yeh naya shauhar us se siyaah kari karke us ko talaq de to pahla dayyus shauhar us se phir nikaah karle...., halala dar asl khufya zina hai jo shara'an bilkul haram hai"*

*(Ae'lamil mu'aqqe'een(urdu):jild 2 page:76)  
Syyeduna Uqba bin Amir(R) se riwayat hai ke Rasool*

(sallallahu alaihe wa sallam)ne farmaya:kia main tumhen udhar ke saand ki khabar na dun?Sahaba (R) ne kaha kion nahi ae Allah ke Rasool!to aapne farmaya:  
"woh halala karne wala hai ,Allah ne halala karne wale aur jis ke liye halala kiya jaye dono par la'nat farmayi hai"(Ibne majah,Daru qutnim,Baihaqi,Irwaul ghleel 6/300)

Syyeduna Umar(R) farmate hain:

"Allah ki qasam mere paas halala karne wala aur jis ke liye halala kia jaye laye jayen to main dono ko rajm kardunga"

(Ibne Abi shaiba:4/294,Baihaqi 7/208)

Syyeduna Abdullah bin Umar(R) se aik aise aadmi ke bare mein pucha gaya jis ne apni biwi ko teen talaqen dedien ,phir uske bhai ne uske mashware ke baghair us se isliye nikah kar liya taake woh us aurat ko apne bhai ke liya halal karde,kia is tarah yeh pehle ke liye halal ho sakti hai? farmaya ke saheeh nikah ke baghair ye halal nahi ho sakti , ham Rasoolullah (sall- -allahu alaihe wa sallam) ke zamane mein is tareeqe ko badkari shumar karte the. (Hakim:2806,Baihaqi 7/207)

### Nikaah e shighar ki hurmat:

Nikah e shighar yeh hai ke aadmi apni beti ya bahan ki shadi kisi se is shart par kare ke woh bhi apni beti ya bahan ki shadi us se karde,yeh haram hai,(Muslim 1416) is nikah ki hurmat ki wajah yeh hai ke is se nikah ke maqsad ko nuqsan pahunc sakta hai, aik ke sath doodri ki qismat judhi rahegi.

### Talaaq aur khula' pasandeeda nahi:

Islam ki nigah mein chunke nikaah ka maqsad dayemi mahabbat aur zindagi bhar ka sath hai is liye woh talaq ko sakht na pasand karta hai,Nabi(sallallahu alaihe wa sallam)ka irshad hai:

"jo aurat apne shauhar se baghair kisi  
wajah ke talaq ka mutualaba kare us par  
jannat ki khushbu haram hai"

(Abudaud:3226)

Aap(sallallahu alaihe wa sallam)ne farmaya:  
"jo shaks kisi aurat ko uske shauhar se  
nafrat dilaye woh ham mein se nahi"

(Abudaud:2175)

Iblees ko talaq se badi khushi hoti hai Rasoolullah  
(sallallahu alaihe wa sallam)ne farmaya:

"...aik shaitan akar kahta hai ke main ne  
fulan ko nahi chodha yahan tak ke main ne  
uske aur uski biwi ke darmiyan ikhtlaf daal  
diya,Iblees use qareeb karta hai aur kahta  
hai,achcha ajent to tu hi hai aur phir use  
gale se laga leta hai"(Muslim:7283)

Talaq aur khula' ko na pasand karne ke bawajood  
Islam ne in dono keliye gunjaish rakhi hai aur in ki  
ijazat di hai,lekin is ijazat ki haisiyat aik majboori ki  
hai, warna Islam ne aakhri had tak is baat ki koshish ki  
hai ke aurat aur mard ka ikhtleef is akhri anjam ko na  
pahuncha,is silsile mein islam ne takeed ki hai ke koi na  
pasandeeda mu'amala paish aaye ya mard kisi bina par  
aurat ko pasand na kare to use sabr aur darguzar se  
kaam lena chahiye.(jaisa ke aage ayat aur hadees aa  
rahi hai)

Islam ne saaf lafzon mein takeed ki hai ke agar aurat  
ki taraf se koi na pasandeeda baat paish aati hai to  
pahle use nashat ki jaye,agar us se kaam na chale to  
waqt judayi(bistar alag kardene) se kaam liya jaye,is se  
bhi baat na bane to halke andaz mein marne ki ijazat  
hai aur agar is se bhi tabdeeli na ho to phir dono taraf  
se aik aik aadmi muqarrar ho aur woh islaah ki koshish  
karen,agar ab bhi baat nahi banti hai to phir akhri chara

talaq aur judayi hai, is marhale par bhi Islaam milane ke mauqe deta hai aur ruju' ki soorat paida karta hai, haiz ki halat mein talaq dena mana' hai is liye ke is halat mein aurat ka mijaz 'etedal par nahi rahta.

Talaq ki ta'dad aik ki bajaye teen muqarrar ki gayi hai, teen talaqon mein do martaba ki talqein rajaa'i hain ya'ni agar shauhar chahe to inke ba'd bhi biwi se rishata qayim kar sakta hai, is ke liye talaq ke ba'd aurat ke liye eddat ka aik waqfa rakha gaya hai aur is waqfe mein mard ko takeed ki gayi hai ke woh aurat ko ghar se na nikale, is muddat mein kharch ki zimmedari woh uthata rahega, mard eddat ke undar baghair nikah ke apni biwi ko lauta sakta hai, han eddat ke ba'd naya nikah karna padega. yeh saari tadbeerin isliye hain taake ta'alluqat ki soorat qayem rahe aur miyan biwi aik doosre se door hone se bach jayein.

### **kamiyaab shadi shuda zindagi kaise?**

Nikah ke asli maqsad ki hifazat ke liye Islam ne miyan aur biwi mein se har aik ke zimme aise faraiz laga diye hain aur dono ke aise huqooq muqarrar kar diye hain ke jin ki hifazat se shadi shuda zndagi ko khushgawar banaya ja sakta hai aur mahabbat ko mazboot kiya ja sakta hai, Allah t'ala ne Qur'an Majeed mein irshad farmaya:

"aur auraton ke bhi waise hi huqooq hain  
jaise un par mardon ke hain achchayi ke  
sath" (Al Baqra:228)

Isi tarah Nabi(sallallahu alaihe wa sallam) ka irshad hai:

"yaad rakholjis tarah tumhara haq tumhari  
biwiyon par hai(usi tarah) tumhari biwiyon  
ka haq tum par hai"

(Tirmizi:1173, Ibn Maja:1851)

Dekhye ke woh huqooq w faraiz kia hain:

## Miyan ke faraiz aur biwi ke huqooq:

1.Biwi ka shauhar ke oupar pahla haq ye hai ke woh us ke sath achcha sulook aur bartao rakhe, Allah t'ala ne farmaya:

"aur un ke sath behtar sulook rakho"

(Al Nisa:19)

behtar sulook ka matlab yeh hai ke jab mard khud khaye to uske khane ka bhi intezam kare, jis tarah khud pahne usi tarah use bhi pahnaye, agar us ki taraf se koi na pasandeeda baat (nafarmani waghaira) paish aaye to pahle use nasihat ki jaye, agar nasihat se kaam na chale to phir doosre woh tariqe ikhtiyar kare jin ka zikar piche hua hai, Nabi (sallallahu alaihe wa sallam) irshad hai:

"Suno! auraton ke sath achcha sulook kia karo isliye ke woh tumhare matahat hain, tum un se is (hambistari aur unki ezzat aur tumhare maal ki hifazat) ke elawah aur kuch ikhteyar nahi rakhte, han agar woh kisi badhi kotahi aur bad zubani ka irteka karein to unhen bistaron se alag kardo aur unhein maaro lekin takleef deh maar nahi phir agar woh tumhari farmabardari ikhteyar kar lein to unke liye rasta mat dhundo (talaq wagaira ka)" yaad rakhol jis tarah tumhara haq tumhari biwiyon par hai (usi tarah) tumhari biwiyon ka haq tum par hai, tumhara haq un par yeh hai ke woh tumhare bistar aise logon ko na raudne dein jinhen tum pasand nahi karte, suno! aur unka haq tum par yeh hai ke tum un ke sath unki paushak aur khaurak mein achcha sulook karo" (Tirmizi:1163)

yeh aadmi ke akhlaq ke kamil aur eeman ke mukammal hone ki aik pahchan hai ke woh apne ghar walon par meharban ho,jaisa ke Nabi(sallallahu alaihe wa sallam) ka irshad hai:

"Momino mein eeman ke 'etebar se sab se kamil woh hain jo unmein sab se achche akhlaq wale hon aur tum mein sab se behtar woh hain jo apni auraton ke liye tum mein sab se behatar hon" (Tirmizi:1172)

Aadmi ko apni biwi ka ikram karna chahiya aur yeh us ki shakhsiyat ke kamil hone ki daleel hai, aur uske ikaram mein yeh baat dakhil hai ke mard uske sath diljoyi ka mu'amala kare Ayesha(R)ki riwayat hai, farmati hain:

"Rasoolullah(sallallahu alaihe wa sallam) ne mujh se dodh ka muqabala kia,main unse aage nikal gayi phir aik muddat ba'd jab main bhari bharkam hogayi thi Aap ne mujhse muqabala kia aur aap aage nikal gaye aur farmane lage ke yeh pichle muqable ka badla hogaya"

(Abu Daud:2561)

Nabi(sallallahu alaihe wa sallam) ne har qism ke khail ko batil shumar kia siwaye us khail ke jo apni biwi ke sath ho,irshad farmaya:

"har woh cheez jis ke zariye Adam ka baita dil bahlyi ka kaam le baatil hai siwaye teen cheezon ke, uska apni kaman se teer chalana,apne ghaudhe ko sadhana aur tayyar karna aur apni biwi ke sath dil lagi karna,yeh cheezen haq aur durust hain"

(Saheeh Ibn Maja:4434)

2.Biwi ka shauhar par yeh bhi haq hai ke woh uski takleef deh baaton par sabr kare aur uski lagzishon se

darguzar kare,Nabi(sallallahu alaihe wa sallam)ka irshad hai:

"koi momin shaks(apni)momina(biwi)se bughz na rakhe,agr uski aik 'aadat na pasand hogi to uski kisi doosri aadat ko pasand bhi karega"(Muslim:1469)

aur Aap(sallallahu alaihe wa sallam)ne farmaya:

"Auraton ke sath bhalayi ki wasiyat qabool karo, bila shuba unki paidayish pasli ki haddi se hui hai aur pasli ka sab se taidha hissa uske upar ka hissa hota hai,agar tum use sidhi karne lag jao to use todh daloge aur agar chodh doge to barabar tedhi rahegi,lihaza auraton ke baare mein khair ki wasiyat qabool karo"

(Bukhari:5184,Muslim:1468)

3.aurat ka yeh bhi haq hai ke mard uski aisi tamam baton se hifazat kare jo uske sharaf aur ezzat ko thes pahunchane wali ho aur uski be ezzati ka sabab banen,use be pardagi aur zinat ke izhar se roke aur mardon se ikhtelat se bachaye,use deen aur akhlaq ki kharabiyon se bachaye,mard uska nigran aur uski hifazat ka zimmedaar hai,Allah t'ala ka irshad hai:

"Mard auraton par nigran hai"(Al Nisa:34)

aur Nabi(sallallahu alaihe wa sallam)ka irshad hai:

"Mard apne ahl w ayal ka nigran hai aur is nigrni ke baare mein us se suwal kia jayega" (Bukhari:893,Muslim:1829)

4.Mard ke zimme aurat ka yeh bhi haq hai ke woh use zaroori deeni umoor ki ta'leem de ya use ilm ki majlison mein hazir hone ki ijazat de,is liye ke deen ki islah aur rooh ke tazkiye ki zaroorat uske liye khane aur peene ki zaroorat se badh kar hai jis ka intezam karna mard par wajib hai,Allah t'ala ka irshad hai:

"ae eeman walo! tum apne aapko aur apne  
ghar walon ko aag se bachao jis ka  
eindhan insan hain aur paththar"

(Al Tahreem:6)

*Jahannam se bachao eeman aur amal saleh ke zariye  
hoga aur amal e saleh ke liye ilm w ma'rifat zaroori hai  
taake uski us tareeqe par adayegi ho jo shari'at ko  
matloob hai.*

5. Aurat ka mard par yeh bhi haq hai ke woh use deen  
par chalne aur namaz ki pabandi karne ka hukm de,  
Allah t'ala ka irshad hai:

"apne ghar ke logon ko namaz ki takeed  
karo aur khud bhi us par jame raho"

(Taha:132)

6. Mard par auraton ka yeh bhi haq hai ke woh use ghar  
se nikalne ki ijazat de jabke use ghar se nikalne ki  
zaroorat ho,jaise woh ba jam'at namaz mein hazir hone  
ya apne ghar ke logon,rishtedaron aur padosyon se  
mulaqat ki khahish kare, han is shart ke sath ke woh ba  
hijab nikle,be pardagi na kare, khushbu laga kar na  
nikle,mardon se ikhtelat aur musafaha se bache.

7. Mard ke zimme aurat ka yeh bhi haq hai ke woh uske  
razon ki hifazat kare, isliya ke woh uska ameen hai aur uski  
hifazat ka zimmedar ,sab se ziyada ahmiyat ka raaz bistar  
ka raaz hai ,jis se bataur khas mana' kia gaya hai. (Hdees  
guzar chuki hai)

8. Mard ke oupar aurat ka yeh bhi haq hai ke woh usse  
apne kamon mein mashwara kare khas taur par un  
baton mein jin ka ta'alluq dono se aur unki aulaad se  
ho,Nabi(sallallahu alaihe wa sallam) ka uswa yahi hai  
,Aap apni biwiyon se mashware karte aur unki ra'i par  
'amal karte,Sulah Hudaibiya ke mauqe par jab aap  
sulah ki tahreer se farigh ho gaye to Sahaba se

farmaya:utho aur qurbani karke apne baalon ko mund lo,Aap(sallallahu alaihe wa sallam)ne yeh baat teen martaba doharayi lekin koi bhi uth kadha nahi huwa,,jab aap ne yeh surat e haal dekhi to Umme salma(R)ke paas tashreef le gaye aur logon ke is tarze amal ka zikr farmaya,Umme slama ne arz kia:ae Allah ke Nabi(sallallahu alaihe wa sallam)kia aap aisa chahte hain?to jaiye aur kisi se kuch kahe baghair apne ount zabah kar diye aur apne baal mundne wale ko bula kar baal mundwa lijye,aap ne aisa hi kia,ab kia tha,Sahaba saare ke saare uth khadhe huye, qurbani ki aur aapas mein aik doosre ke baal mund - ne lage,is tarah Allah ta'ala ne apne Rasool(sallallahu alaihe wa sallam) ke liya unki biwi ki raai mein khair rakh dia.

9.Mard ke oupar aurat ka yeh bhi haq hai ke woh Esha ke ba'd fauran uski taraf laut aaye, ghar se baahar us se door rah kar der raat tak jagta na rahe, isliye ke yeh cheez aurat ki behabi aur pareshani ka sabab banegi balke yeh bhi mumki hai ke agar barabar aisa ho to is se uske seene mein shak janam le,mard par aurat ka to yahan tak haq hai ke woh ghar mein bhi us ka haq ada kiye bagair us se door rah kar jaagta na rahe, khah yeh namaz ke liye hi kion na ho,Nabi(sallallahu alaihe wa sallam)ne Syyd- -una Abdullah bin Amar bin Aas (R) ko is baare mein tanbeeh karte huye farmaya :

"bilashuba tumhari biwi ka bhi tum par haq hai" (Bukhari:1975,Muslim:1159)

10.Mardon par auraton ke huqooq mein se yeh bhi hai ke agar uski aik se aiyada biwiyan hon to unke darmiyan khane peene,libaas,ghar aur bistar par raat guzarne ke silsile mein adl se kaam le ,in mein se kisi baat mein kotahi zulm aur na insafi hai jo ke sakht haraam hai.

*Islami bhaiyolyeh woh huqooq hain jo auraton ke aap ke zimme hain, inki adayegi ki koshish karna aur is silsile mein kotahi se hattal imkan bachna aapki zimmedari hai, in huqooq ki adayegi aap ko shadi shuda zindagi mein sa'adat w masarrat bakhshega aur is se gharon ko salamti hasil hone ke sath un tamam baton se hifazat naseeb hogi jo aapki raaton ki neend haraam karen aur aapse aapka chain w sukoon cheen len.*

*khawateen ko bhi hamari nasihat hai ke agar shauhar ki taraf se kisi haq ki adaygi mein koi kotahi hoti ho to woh nazar andaz karen aur us kotahi ka jawab mazeed unki khidmat w ita'at ke zari'e den, is tarah izdewajи zindagi ki gadhi khushi khushi kamyabi ki manzil ki taraf badhti rahegi.*

### **Biwi ke fara'aiz aur shauhar ke huqooq:**

*Biwi ke upar shauhar ka haq bada azeem hai, Nabi (sallallahu alaihe wa sallam) ne is haq ki azamat ko in lafzon mein bayan farmaya:*

*"shauhar ka biwi ke upar aisa haq hai ke agar shauhar ko (peep aalood) zakhm ho aur biwi usko chaat le tab bhi usne haq ada nahi kia" (Saheeh Ibne Maja:3148)*

*Hosh aur aql wali aurat wahi hai jo un cheezon ko azmat ki nigah se dekhe jinko Allah aur uske Rasool (sallallahu alaihe wa sallam) ne azmat di hai, aisi hi aurat apne shauhar ki puri qadr karne wali hoti hai aur uski ita'at mein lagi rahti hai, isliye ke shauhar ki ita'at jannat mein le jaane ke asbaab mein se hai, jaisa ke Nabi (sallallahu alaihe wa sallam) ne farmaya:*

*"aurat jab panch waqt ki namaz ada kare, Ramazan ke roze rakhe, apni sharmgah ki hifazat kare aur apne shauhar ki ita'at kare to us se kaha jayega ke jannat mein uske*

*jis darwaze se chaho dakhil hojao"*

*(Saheeh Ibne Maja:660)*

*Ae muslaman khatoon!gaur kijye ke kis tarah shauhar ki ita'at ko usi tarah jannat ko wajib karne wali cheezon mein shumar kia gaya hai jis tarah namaz aur rozon ke jannat mein dakhil hone ka sabab bataya gaya hai,to aap shauhar ki ita'at ko lazim pakadhye aur uski na farmani se bachye,kionke uski na farmani mein rab ki narazgi hai,Rasool (sall- -allahu alaihe wa sallam) ne irshad farmaya:*

*"us zaat ki qasam!jiske hath mein meri jaan  
hai jo shauhar apni biwi ko apne bistar  
par(aane ki)da'wat de aur woh inkar karde  
to aasman wala us par us waqt tak naraz  
rahta hai jab tak ke shauhar us se razi na  
hojaye" (Bukhari:5193,Muslim:1436)*

*To aae muslaman khatoon!aap ke zimme lazin hai ke  
aap aisi tamaam baton mein uski puri ita'at karen jo  
shari'at ki mukhalif na hon, han yeh ita'at ghulu ki yeh  
soorat bhi na ikhtiyar karle ke aap gunah aur na farmani  
mein bhi us ki ita'at karti rahen agar aisa hota hai to aap  
gunah gaar thahreingi.*

*Misaal ke taur par aap uski khatir khubsoorat banne ki  
gharz se woh kam karne lagen jin par Nabi(sallallahu  
alaihe wa sallam)ne la'nat farmayi hai.*

*ya yeh ke aap apne shauhar ki ita'at ghar se be pard  
nikalne ke silsile mein karen,isiye taake woh aapki  
khubsoorti ke zariye logon mein fakhr kare,  
Nabi(sallallahu alaihe wa sallam)ka irshad hai:*

*"woh auraten jo libaas pahanne ke  
bawajood nangi hon,mardon ki taraf mayil  
hone wali aur unko apni taraf mayil karne  
wali hon jannat mein dakhil nahi hongi aur  
na hi uski khushbu payengi jabke khushbu*

panch sau saal ki masafat se aayegi"  
(Mu'atta:2652)

Aik doosri riwayat mein hai:

"Akhi zamane mein aisi auraten hongi jo  
libaas pahanne ke bawajood nangi  
hongi,unke sar bukhti ount ke kohan ki  
tarah honge,un par la'nat bhejo kionke yeh  
mal'oon hain" (Tabrani ausat:9331)

ya yeh ke aap apne shauhar ki ita'at is baare mein  
karen ke woh haiz ki haalat mein ya pichli sharamgah  
mein jima' kare, yeh bade gunah ke kaam  
hain.(Hadeesen guzar chuki hain)

Aap ke liye yeh bhi ja'iz nahi ke aap apne shauhar ki  
ita'at is tarah karen ke us ke kahne par ajnabi mardon  
ke saamne aayen,gair mardon se aapki mulaaqat aur  
musafaha wagairah aur aisi tamam baton mein jo  
shari'at ke khilaaf hain,shauhar ki ita'at aap par farz  
nahi, ita'at sirf naiki aur bhalayi ke kaamon mein karna  
hai,rab ki nafarmani karke bande ki ita'at ja'iz nahi.

2.Biw par apne shauhar ka yeh haq hai ke apni ezzat w  
waqar ki hifazat kare,neez shauhar ke maal,uski aulaad  
aur ghar ki tamaam cheezon ki hifazat kare, Allah ta'ala  
ka irshad hai:

"pas naik auraten farmabardar hain,gair  
hazri mein hifazat karne wali hain,islipy ke  
Allah ne (unhen)mahfooz rakha"

(Al Nisa:34)

Aur Nabi(sallallahu alaihe wa sallam) ka farman hai:

"Biwi apne shauhar ke ghar aur uske  
bachchon ki nigran hai,us se un ke bare  
mein pucha jayega"(Bukhari:7138.Muslim:4828)

3.Mard ka aurat par yeh haq bhi hai ke woh us ke liye  
bane sanware, us se hamesha muskurate chehre ke  
saath mile,munh bigadhe aur aisi soorat banaye na mile

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jo use pasand na ho,Nabi(sallallahu alaihe wa sallam) ka irshad hai:

"behtareen aurat woh hai jise aap dekhen  
to aap ko khush karde, jab hukm den to  
ita'at kare aur aapki gair hazri mein apni  
aur aapke maal ki hifazat kare"

(Sheeh Ibne Maja:3299)

Bahut si khawateen ka tarze 'amal is baare mein  
'ajeeb hi hota hai,shauhar ke saamne zeenat aur  
khubsoorti ikhteyar karne ki unhen koi parwah nahi hoti  
leikn agar woh ghar se bahar niklen to aaraish w  
zaibayish ke poore ehtemam ke saath nikalti hain, goya  
ke unka tarz e amal aur unka mu'amala us arab  
maqoola ke bilkul mutabiq hota hai ke "ghar men  
bandarya aur sadhak par hirni" aisi Allah ki bandiyon ko  
Allah se darna chahiye,unki zeenat aur khubsoorati ka  
poora haqdar unka shauhar hai, gairon ke saamne  
izhaar e zinat to haram aur na pasandeeda amal hai.  
4.Biwi ke upar shuhar ka yeh bhi haq hai ke woh apne  
ghar ko lazim pakde aur shauhar ki ijazat ke bagair ghar  
se qadam na nikale,khah namaz ki khatir masjid jane ke  
liye hi kion na ho, Allah t'ala ka irshad hai:

"aur apne gharon mein jami raho"

(Al Ahzab:33)

5.Shauhar ka apni biwi ke upar yeh haq bhi hai ke woh  
uski ijazat ke bagair kisi ko ghar ke andar aane ki ijazat  
na de, jaisa ke Nabi(sallallahu alaihe wa sallam)ka  
irshad hai:

"tumhara haq unpar yeh hai ke woh  
tumahare bistar aise logon ke na raundne  
de jinhen tum na pasand karte ho aur aise  
logon ko ghar ke andar aane ki ijazat na  
den jinhen tum achcha nahi samajhte"

(Tirmizi:1163)

6. Aurat ke zimme mard ka yeh haq bhi hai ke woh uske maal ki hifazat kare aur uski ijazat ke bagair us mein se kuch bhi kharch na kare, Nabi(sallallahu alaihe wa sallam)ka irshad hai:

"koi aurat apne shauhar ke ghar se uski ijazat ke bagair kuch bhi kharch na kare, aap se pucha gaya khane ki cheez bhi nahi? farmaya: woh to hamara sab se umda maal hai" (Tirmizi:2203, Abu Daud:3548)

Balke shauhar ka to yeh bhi haq hai ke biwi khud apna maal bhi us ki ijazat ke bagair kharch na kare, jaisa ke Nabi(sallallahu alaihe wa sallam)ka irshad hai:

"kisi aurat ke liye ja'iz nahi ke apne maal mein se kuch bhi apne shauhar ki ijazat ke bagair udaade" (Al Saheeha:775)

7. Biwi par mard ka yeh bhi haq hai ke woh us ki maujoodgi mein uski ijazat ke bagair nafli roza na rakhe, Nabi(sallallahu alaihe wa sallam)ka farman hai

"aurat ke liye ja'iz nahi ke apne shauhar ki maujoodgi mein uski ijaazat ke bagair (nafli) roze rakhe"

(Bukhari:5195, Muslim:1026)

8. Shauhar ka apni biwi par yeh bhi haq hai ke agar woh us par ya uski aulaad par kuch maal kharch karti hai to us par ehsaan na jatlaye, isliye ke ehsaan jatlane se ajr w sawab baikar ho jata hai, Allah ta'ala ka irshad hai:

"Aae eeman walolehsan jatla kar aur takleef deh baat karke apne sadaqat ko batil na karo" (Al Baqra:264)

9. Shauhar ka biwi par yeh bhi haq hai ke woh thodhe par razi rahe, maujood cheez par qana'at kare aur use aise kisi kharch ki takleef na de jo us ke bas se bahar ho, Allah t'ala ka farman hai:

"khushhal aadmi ko chahiye ke apni

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haisiyat ke mutabiq kharch kary aur jise  
rizq kam dia gaya hai woh usi ke muatbiq  
kharch dega jo Allaah ne use diya hai,Allah  
kisi ko usi ke mutabiq taleef deta hai jo  
usne use diya hai,Allah jald hi tangi ke ba'd  
aasani kardega" (Al tlaq:7)

10. Biwi par uske shauhar ka yeh bhi haq hai ke woh  
sabr ke sath uski aulaad ki behtar tarbiyat ka ehtem -  
-am kare, uske samne uksi awulad par gusse ka izhar  
na kare, na bad du'a de aur na hi unhen bura kahe is  
liye ke yeh baten shauhar ki aziyat ka ba'id hongi, aur  
Rsool(sallallahu alaihe wa sallam) ka irshad hai:

"jab koi aurat dunya mein apne shauhar ko  
takleef pahunchati hai to Hoor mein se uski  
biwi kahti hai,use takleef na do, Allah  
tumhen 'gharat kare, woh to tumhare paas  
mahman hai jald hi tum se juda ho kar  
hamare paas aa jane wala hai"

(Tirmizi:1184)

11. Shauhar ka biwi par yeh bhi haq hai ke us ke  
walidain aur rishtedaron ke sath behtar bartao kare, jo  
khatoon shauhar ke walidain aur rishte daron ke sath  
behatr bartao na kare woh shauhar ke sath achcha  
bartao karne wali nahi ho sakti.

12. Shauhar ka yeh bhi haq hai ke jab woh biwi ko ham  
bistari ke liye bulaye to inkar na kare, is liye ke  
Nabi(sallallahu alaihe wa sallam)ka irshad hai:

"jab shauhar apni biwi ko apne bistar par  
aane ki da'wat de aur woh ikaar karde aur  
shauhar us se naraaz ho kar raat basar  
kare to subah tak us par farishte la'nat  
karte rahte hain"

(Bukhari:5194,Muslim:1436)

Aur Aap(sallallahu alaihe wa sallam) ne farmaya:

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"jab shauhar apni biwi ko jima' ke liye  
bulaye to use uske paas aajana chahiye  
agarche woh tannur par ho"(Tirmizi:1160)

13. aurat ka yeh bhi farz hai ke woh apne shauhar aur uske ghar ke raazon ki hifazat kare, kisi raaz ko faash na kare, khas taur par bistar ke raaz ko bilkul na khole, bahut si khawateen is silsile mein kamzori ka suboot deti hain, halanke Nabi(sallallahu alaihe wa sallam)ne is se sakhti se mana' farmaya hai.

14. Auarat ka yeh bhi farz hai ke woh apne shauhar ki mahabbat aur rifaqat ki hifazat ki harees rahe aur uske sath ta zindagi nibahne ki koshish kare aur bagair kisi sabab ke talaq ka mutalab na kare, wa'eed ki riwayaten piche guzar chuki hain.

*Aae musalman khatoon! yeh aap ke upar aa'id hone wale aapke shauhar ke huqooq hain, aap ke liye lazim hai ke aap in huqooq ki adayigi ki puri puri koshish karen aur apne haq ke silsile men shauhar ki taraf se ho rahi kotahi se chashm poshi karen, is tarah aap ki mahabbat ko hameshgi milegi. gharo ki islah ka saman hoga aur gharon ki durustagi se samaj ki durusti wajod men aayegi.*

### **Aik aqalmand maan ki nasihat apni beti ko:**

*Man'aon ki yeh badi zimmedari hai ke woh apni betiyon ko in huqooq ki adayegi ki nasihat aur talqueen karen aur pahli mulaqat se pahle hi har maan apni beti ko in huqooq ki yad dihani karade, salaf ki khwateen ka yahi tarze amal tha, chunache kinda ke baadsha Amr bin hijr ne Umme Ayas bint Aauf shaibani se shadi ki, jab rukhsati ka waqt qareeb hone ko hua to ladhki ki maan Umama bint Hariz ne ladhki ko tanhayi men nasihat ki, jis mein usne khushgawar izdewaj zindagi ke usool bayan kiye, usne kaha:*

*"Aae meri beti! agar shayistagi aur adab w khubi ki wajah se agar koi nasihat se bala hoti to tu iski ziyada haqdar thi, lekin nasihat ghafil ke liye tambeeh ka saman aur aqlmand ke liye madad ka zari'aa hoti hai aur agar koi aurat apne maan baap ki mahabbat aur unki daulat ki bina par shauhar se be niyaz hosakti to tu uske sab se ziyada la'iq hai, lekin auraten mardon ke liye paida hui hain aur mard ki takhleeq auraton ke liye hui hai.*

*Meri betiltu us fazaa se juda ho rahi hai jis mein tu paid hauj aur us ghonsle ko chodh kar jis men tu parwan chadhi aise aashyana ki taraf ja rahi jis se tu na aashna hai aur aise sathi ki taraf ja rahi hai jis se tu na manoos hai, ab woh apne ikhtiyar ki buyad par tumhara nigran aur nigahban ban chuka hai, pas tu uski laundi ban ja woh tumhara farman bardar ghulam ban jayega aur us ke hawale se das baaton ki hifazat karo, ye tumhare liye zakheere ke taur par kaam aayengi.*

★*Unmen pahli aur doosri baat yeh hai ke qana'at pasandi ikhtiyar karna aur khushi ke sath uski ita'at karna. (qana'at men dil ka sukoon aur ita'at mein Rab ki raza poshida hai)*

★*Teesri aur chothi baaten yeh hain ke uski nigah aur naak ki jaghon ka khayal rakhna, aisa na ho ke us ki nigahen tumhari badsoorati ke kisi maqam par pad jayen aur dekho woh tum se sirf khusbu hi sooghe.*

★*Pancwein aur chati baaten yeh hai ke uske sone aur khane ke aauqat ka khayal rakhna kion ke bhook ki shiddat aadmi ko ghzabnak kar deti hai jabke neend mein khalal use aape se bahar kar deti hai.*

★*Satwein aur aathwien baat yeh hai ke uske maal ki hifazat aur uske 'ayal aur aulad ki saheeh dekh rekh karna, maal ke silsile mein sab se aham cheez uska*

*umda istemala hai aur 'ayal ke liye sa sab se ziyada  
qabil tawajjo baat unka ehteram hai.*

☆Aur nawein aur daswein baat yeh hai ke kisi  
mu'amale mein uski nafarmani na karna,uske kisi raaz  
ko fash na karna,agar tum ne uski na farmani ki to uska  
seena tumhare khilaf ghusse se bhar jayega aur agar  
tune uske raaz ko fash kar diya to tu uski gaddari aur be  
wafayi se mahfooz nahi rah sakti , agar woh gamdgeen  
ho to koi aisi harkat na karna jis se khushi jhalke aur  
agar woh khush ho to uske saamne roni soorat bana  
kar na aana"

*(Alwajeez fi fiqhissunna wal kitab alA'zeez)*



**Zina ke nuqsanat aur us ke asbaab  
par guftagu karne wali  
aik umda aur rahnuma kitaab**

# **Zina se bachein! kion aur kaise?**

Taleef:

*Hafiz Muhammad Sajid Usaid Nadwi*

**Maktabah Al-faizi  
Mehdipatnam, Hyd. 500008**

*Cell: 9494511336, 8522991427*

Mashhoor 'Arabi kitab  
**"KUN SALAFIYYAN 'ALAL JADDAH"**  
Ka Urd Translation

# *Sachche Salafi Bano!*

Taleef:

**Fazilatusshaikh Abdussalaam bin Raja  
Assahemeem**

Nazre saani:

**Fazilatusshaikh Saleh Al fauzan hafizahullah**

Tarjuma:

**Hafiz Muhammad Sajid Usaid Nadwi**

**Maktabah Al-faizi  
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**Aakhirat** (Maut, Barzakh, Mahshar, Jannah w Jahannam waghairah) **AUR**  
**taqder par eeman se muta'alliq**  
300 se za'aid suwalat aur unke jwabaat ka  
qeemati aur munfarid majmoo'aa

# 'AQeeda Quiz

part:3

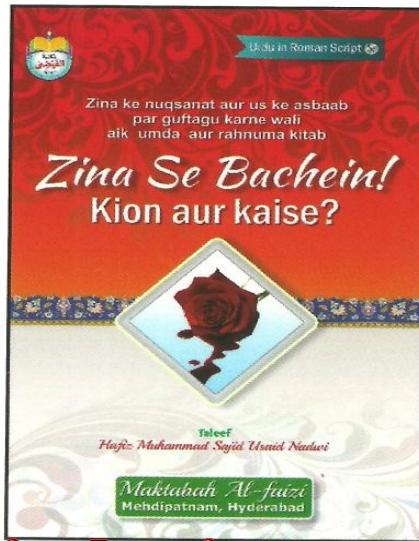
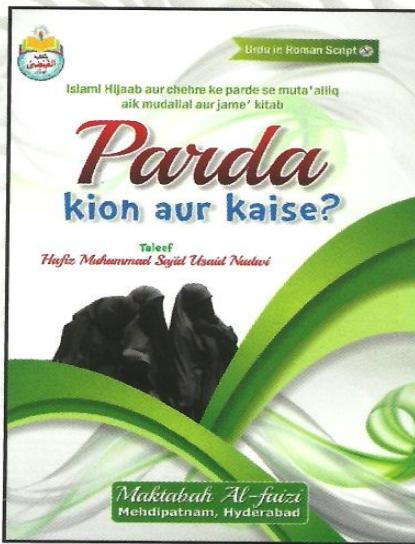
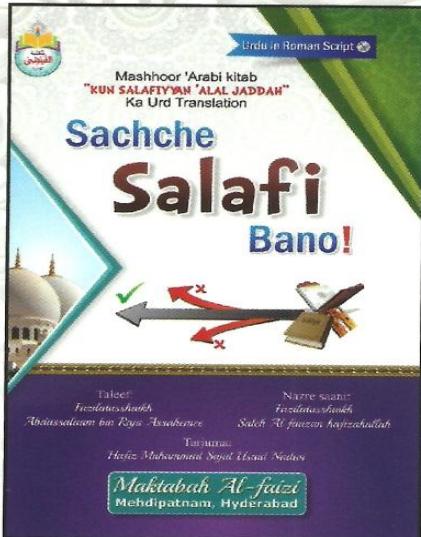
Taleef:

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